

MINIST. R. 126

Trumpet Sounded

Out of the Wilderness of

AMERICA

may serve as a Warning to the
Government and People of England
and of *Quakerism*.

It shewed the Great contradictions of the
QUAKERS, both in their former and later
doctrines. Also how they *are* *not* of *Non-Resistance*
and *CHRISTIANITY*. And how in *Professions* and
actions, where they have the Government in
their hands, they *are* and *encourage* *the* *fight*,
and they *perform*, *live*, *impose*, and *take away*
Confidence like *Nations*. Notwithstanding they
continued against the Government of
the *land* for the same things. Setting forth
how safe *Temporizing* with whatever Go-
vernment is *impossible*, &c.

DANIEL LEEDS.

17. v. 5. *Open Rebuke is better
than secret Love.*

By William Bradford at the Bible in New
York are to be Sold by B. Aylmer at the
Guns in Cornhill, and C. Brown at the Gun
end of St. Paul's London. 1639.



Friendly

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Friendly Reader;

There has happened some Errors in printing the following treatise, occasioned partly by my distance from the Press, and partly by reason of its being thronged with other Work. But the chief of them are here noted, which the Reader is desired to observe in reading, and particularly one above the rest, it is in pag. 11. 2d collumn, at the end of 8th line, these following words are left out, which the Reader is desired to add, viz. [*And his Flesh, and Blood, and Bones are of his Nature*] for Isaac Pennington's words are these, viz. "*For that which he (Christ) took upon him was our Garment, even the flesh and blood of our Nature, which is of an earthly perishing Nature; but he is of an eternal Nature, and his flesh and blood and bones are of his Nature.*"

The rest are escapes of less Note, which follow, viz.

Page 4. line 23. blot out *but*. p. 10 l. 10. for 83. read 283. p. 26. l. 10. read *so that as W. P.* p. 38. l. 1. for *as above*, r. *before at Numb. 27.* p. 52. l. 17. read *deny Christ to be God and Man.* p. 54. l. 10. f. 10. r. 107. p. 58. l. 3. r. *lugg.* p. 72. l. 6. f. and r. or. p. 74. l. 9 r. *khaw.* p. 78. l. 15. r. *cutting.* p. 106. l. 24. r. *if.* p. 107. l. 26. for 113. read 513. p. 110. l. 20. r. *fears.* p. 111. l. 1. r. *falsly.* p. 130. l. 7. f. *after a few*, p. 133. l. 2. r. *eternal God.*

The P R E F A C E.

NOwwithstanding the ensuing Treatise seems to render the People called Quakers not only Hetrodox in their Doctrines, but Unconstant and Hypocritical therein also; yet it is my real belief, That the Quakers at first came forth in Life and Power, and made a good beginning, according to what was made manifest to them. Yet nevertheless by reading their Books of Contrversie, 'tis easily seen how the Life and Power, that formerly attended them, did more and more vanish, as they fell to contending with one another about Trifles and Ceremonies, instituting this and that Order, and getting into Form; and this some of themselves did formerly discern. They at first came forth in Power, at last settled down in Form. And yet, I am livingly sensible that there are many, yea, very many honest sincere hearted People among the Quakers, even among those who are Oppasers of George Keith and the late Separates. And therefore God forbid that my Design should be other than that the Haughtiness of the Proud in Spirit should be abased, and Babels Buildings overturned, &c. And when my

The P R E F A C E.

Intentions were first set on this ensuing Work, I had taken G. K's Books in equally with the rest, or else I should have been partial, as Caleb Pusey has been [being blinded with Prejudice, as his Term is] in only faulting G. K's Books, but not his Opposers; but as I proceeded on, at length I found G. K. (according to the Example of good men in all Ages) has publickly acknowledged himself guilty of Errors in divers of his former Books, and promised a Correction of the same; and now of late we have his Retraction come over in Print. And I would to God his Opposers had been as sensible of this great discovering Day, to have made the like Confession, and so at once have laid the Controversie in the Dust, and thereby have stopt this from ever seeing the light, which would have been matter of joy to me, and all concerned in this Controversie, who have a true Zeal for God and his Truth. For as I have from my Youth been trained up in the Quakers Discipline, so it has been the goodness of God to me to incline my Mind to seek after him, and thus with a Desire after Knowledge, lest my Zeal should only proceed from Ignorance.

And it still remaining in my Memory, That when I was scarce seven Years old, my Mother (being Religious) used to take me aside to pray to God with her upon my Knees; but soon after she turned to the Quakers; and then I heard no more of that kind of Exercise.

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Yet at Twelve Years of Age the God of Heaven visited me, and made me sensible of Eternity, and I had then a Vision of Christ coming down from Heaven, which was Wonderful, but I calling to my Mother to behold the Glory, the Vision vanished.

Again, at Twenty Years of Age I was afresh turned to Religion, often weeping in secret places because of sin, till at length I was meditating on a place of Scripture, I was suddenly surrounded with Glory, and with Soul Ravishments of Love and Joy, in so sweet and ravishing a manner as no Pen can or ought to describe, or Tongue declare (with which I have also some time since been visited) And I being a Hearer and Follower of those Ministers of the Church of England who had the best Name among the People, did at last take a dislike of them by a Story one of them told in his Sermon, which I telling to my Parents, they soon prevailed with me to go with them to their Friends Meetings, which I no sooner did, but their Ministry had such effect upon me, that I was constrained to believe, what they preached was Intallible, even as the Oracles of God; till on a time at a Meeting where Giles Barnadiston and Sam. Cater preaching, I observed a Contradiction in their Doctrine. Which Clash, together with bitter Reflections that I saw between two Elders in the Mens Meeting, not long after, gave the first stroke to my former Faith, of our

Friends

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Friends being led by the Unerring Spirit, and put me upon pensive Thoughts concerning them; but I reserved these things to my self. At length, concluding that all other Societies that I knew, had also their failings, and being joyned, along with my Parents, to the Quakers, (and being trained up in their Discipline) Resolved to sit down content, and bear these things, so long as I could feel my heart in a melting posture at all Opportunities offered; but could not afterwards swallow down all Doctrines that I heard them preach, without examination, as I found most of them (though my Understanding was much darkened by their turning the Scriptures into Allegories) yet not apt as others I was to take up a rest in the establishment set up amongst us, and I thought I was wry and sage in thus keeping my self within the pale of the Church; and the rather because the members oft brought Scripture to shew, That such were luke-warm in their Profession God would spew them out. But Experience hath since shewed me, That their Mis application of this Scripture has proved a stratagem of Satan only to divide People into Form.

For the Consciences of my old Friends are my record this day, That many in their Church have been ill Persons, who at the same time have not wanted heat of Zeal for the Form, and for Unity Friends; and so far my Experience agrees with W. Penn's Doctrine in his Address to Protestants, 1777. 'Tis not to be saved (says he) to be within

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within the Pale of any visible Church—so that is putting an eternal Cheat upon our selves. Ill Things are Ill Things within or without the Pale, that matters not. So I also find, That Good Things are Good Things within or without the Pale, that matters not; for Scripture and Church History shew, That many times single Persons have been in the right, when gathered Churches and Congregations have been wrong; Examples of this we have in all Ages.

But passing on to the Year 1691. when Difference arose at Philadelphia between George Keith and others, from his being accused to preach Two Christs, because he preached Faith in Christ without us, as well as within, and I giving diligence to the Points controverted, my Understanding and Intellect was quickly enlarged, and the Thoughts of my former Vision of Christ descending from Heaven, attended me, and my Zeal and Faith in Christ was increased, and divers Scripture Mysteries were then opened to me, to my great Satisfaction, which I never before could attain to. And I began to find a Call within me, To be active in the station and Capacity wherain God had put me. Wherefore I set a Resolution to Search and Try things for my self, and not to believe on trust, or because others did. Well, accordingly I searched our Friends Books, to see if those various Reports were true or false; and having, by diligence, received Satisfaction therein, I could not find cause

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best without taking the Opportunity that God by Providence affords me, thus to Expose and rub-
what here follows, believing that God Almighty
bless my Endeavours to those who are desirous to
for themselves, and to try all things, in vigara I
my proceeding herein was by a Motion heavenly,
my Self-will, my self having fought against
Publication hereof near two Years, under divers
circumstances, being not insensible what Suffering I
hereby outwardly incur; but a peaceful Con-
science I esteem above all.

Now an Objection falls in my way, which I
have heard my Old Friends make, viz. That faith
in Christ, as without us, is only a Notional
Historical Faith, the Professors Faith, which we
were taught when Children, and is no saving
Faith.

I Answ. And in true Experience I affirm, That
it is the very same at this day of the Light within;
I appeal to all their own Consciences, whether
there is not many now amongst them, that have the
Belief in this inward Manifestation of the
Light, and yet know not the Work of Regeneration?

And it was worthily observed of Calvin (as
in one of their own Books, entitled, Right-
eous Judgment, p. 128.) viz. That Calvin
inclined to the Divinity of the Light in men
universally

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universally, but a little shy of speaking more positively, for fear of abuse by Phanaticks. Behold! now this great Reformer had a perfect sense how men might run into Abuses, by high pretences to Light and Spirituality. And whether what that great Reformer feared in that Age, be not come to pass now in this Age, I leave to the judgment of the Impartial Reader of the ensuing Book.

Lastly, We have account from England, That since G. Keith's arrival there, the Doctrine of Christ crucified, and faith in him, as without men, is now frequently preached by the Quakers, causing many to say, That if ever Christ was preached out of Envy, now is the time (as we read some did in the Apostles days) hence 'tis not impossible but in time they may come to preach that Doctrine in true love, and so confess that George Keith has been the greatest Instrument in Gods hand, of good to the Quakers, that ever yet arose amongst them.

But by the Complaint that their Friend A. Hullins lately made to their Mens Meeting at Burlington, by a Paper given in under his hand, it appears, that the Preachers about Delaware are not yet come so far as to preach such Doctrine out of Envy, much less for love. For the satisfaction of some, I shall here set an abstract of his ~~give~~ own words, as I have it by me, under his hand, viz.

“ Friends

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Friends and Brethren, It being my lot to be disowned the 3d of November last, by Samuel Jennings, Mahlen Stacy and George Grey, with whose leave I make my Address to this Meeting, shewing the cause, &c.

[One preached thus] It is the Work of the Devil to cause People, that have profess the appearance of Christ in the heart, to respect the Person without them. [Another preached thus] I am grieved that any, that have profess the light, should now direct the Minds of People to respect him as he is now in Heaven above the Clouds: Truly (Friends) it is Delusion. [Another preached thus] There is that would have Flesh added in the Creed, but let them take it that will, I believe the Lord will give them his Plagues and Torments with it.—If these things are owned by you, I remain

Your Disowned Brother, Abr. Hulings.

Now, who would think any other, but that this Quakers Church at Burlington should condemn this Doctrine as this? No, but this they did not do, they gave A. Hulings his Paper again, without any answer. Why, if they had done otherwise they had not acted agreeable to their Brethren at Philadelphia some time before. For there is one John Humphery, a Preacher near Philadelphia, that writes a Letter against G. K. and his Friends, wherein he has this Expression, "I am grieved to
"hear

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"hear some say they expect to be justified by
 "that Blood that was shed at Jerusalem. In
 justification of which Passag., he writes in another
 Letter, thus, viz. "His (Christ's) own words
 "will clear me from your asperion, John 6. 63.
 "It is the Spirit that quickeneth, the flesh profiteth
 "Nothing. So he himself ascribes the work of
 "mans Salvation and Sanctification, Not to the
 "Flesh that suffered, but to the Spirit that
 "quickened, Not to the Blood that was shed at
 "Jerusalem, but unto that Flesh and Blood which
 "is Spiritual, &c. Of this false Doctrine G. K.
 complained to the Quarterly Meeting at Philadel-
 phia, but no Answer could be have, nor no blame
 nor condemnation must pass against their Brother
 J. Humphery for this false Doctrine; tho' its near
 six Years since these Letters were writ.

Well, Reader, This is a Taste of the Doctrine
 and Faith of our Delaware Quakers, though as I
 said before, we hear the contrary Doctrine is now
 preached in London; and thou mayst expect to find
 much more such like false Doctrine, Clashes and
 Contradictions in the ensuing Treatise. And I
 should have been glad if I could been easie without
 detecting the same; but I have now done it, and
 hope it may be the last I shall be concerned in.
 And whatever may be my lot for this, I am content,
 knowing my Intentions & proceeding herein to be
 honest and sincere. Amen.

D. L.

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INTRODUCTION.

Experience shews, That the *Quakers* have always been exceeding Clamorous against those who have opposed any of their Doctrines especially in those books whose Authors are dead. And yet notwithstanding no *Christian Professors* are more guilty than themselves, not only in condemning Doctrines of Persons that are dead [as divers of their Books testify] but also in censuring Persons too after their decease, especially such as have been their opposers. For this take one Example from *W. Penn*, viz. *Reason against Railing*, p. 163. *Tho. Hicks* containing of *E. Burroughs* for giving ill Names to *Bennet*, for asking Questions of the *Quakers*. *P.* makes *Thomas Hicks* this Reply, viz. 'Tis wicked, with a witness, and like a most irreligious Discreant indeed; God is my Record this day, I would not to inherit more Worlds than there are Stars in the Firmament, have so violated the Laws of Charity against the most violent of our deceased Opposers, Ungodly Traducer, whose Envy, no doubt, will fire enough in it to burn this good mans bones. Note, at what a rate he goes on [considering the cause] more like a Domineering Ranter than a meek and humble *Quaker*, seeing himself,

is really guilty of Censuring and inveighing at *J. Perrot*, one of there deceased Opposers, as may be seen in his Book, call'd *Judas and the Jews*; And yet I know not that he got so much by so doing as to pay one Debt, and much less so many Worlds as there are Stars in the Firmament; but having not the Book at hand, to cite particulars, I'll set down what *John Taylor* and *Jo. Feild* [Brethren of *W.P.*] say of the said *Perrot* after his decease, p. 9. of their *Loving Invitation*, viz. *J. Perrot* (say they) *became a Troubler and Opposer, and lost the Unity of Friends in general, and so was cut off from the Vine Christ, and dyed miserably* [being in debt, as they say.] See now here they censure one of there deceased Opposers to Damnation. Behold the self-condemnation of these men! & their want of charity to the deceased! Where has any of their Opposers been so Uncharitable to any of them, after death especially?

But my present business is not at all about the Dead, neither about Men, nor Things that are Dead, but against confused Doctrines now living, viz. owned patronized and justified by men now living [as witness the late general account given in the *City Mercury* or News Book, by the 2. Quakers at London.] And *W. Bayly*, p. 568. opposing some Doctrine of a Quaker who was dead says, *As for that which is dead, I have little to say one way or other; I look not* [says he] *at the Person of any Living or Dead in that respect, but*

that that lives that makes the difference. And just
W. Bayly sayes, so it is; For those citations
 following are the Doctrines of those now living,
 who some of the first Authors be dead. And my
 care has been to cite the Passages so large as to
 deliver the plain and full sense and meaning of
 their Authors to all intelligent Readers, as they
 will find who please to examine and compare
 the same impartially. But if through my dis-
 tance from the Press some Errors or Escapes
 should pass Uncorrected, I desire the candid
 Readers excuse or pardon, seeing none are de-
 signed.

Lastly. Whereas some Preachers of late [to
 set such confused Doctrines as follow] tell the
 people, That 'tis easie to find seeming Contra-
 dictions in the Scriptures; And why then may it not
 be so in our Friends Books? To which I say, they
 themselves in their Books give the reason why
 it is so with the Scriptures; which reason cannot
 hold as to their Books; for *W. Penn* takes up
 several pages in his *Rejoynder*, to shew to *J. Faldo*
 the Uncertainty of the Scriptures, bringing
 Reasons to Prove them not the same as given
 forth, but altered and corrupted; so *John*
Whitehead, to the same effect in *Refuge fixed*;
 also *G. Whitehead* in divers Books, and *S. Fisher*
 large in *Rusticus*, &c. all which shall be shewed
 hereafter. Now this cannot be alledged of their
 Books, because we have the first Impression of

them, and therefore they cannot be altered or corrupted. So that this is too short a cover for this Mystry of Confusion, which I desire all sober Readers well to Note.

Having thus premised, shall now proceed to note some of the Contradictions and Clashes of the *Quakers*, as I find them set down in their antient and latter Writings; with some Observations on the same.

CHAP. I.

The Dis-harmony, Clashes and Contradictions of the Quakers in both their antient and latter Writings.

Numb. I.

S Andy Foundat. p. 13.
W. P. faith, Since the Father is God, and the Son is God, & the Spirit is God, then unless the Father, Son and holy Ghost are 3 distinct Nothings, they must be three distinct Substances & consequently three distinct Gods.

Qrs. Plainness, p. 2
G. W. faith, That the Distinction of the Father and Son are not only Nominal but Real.

Note, here if G. W. Real distinction do not make the Father & Son distinct Substances. But W. Penn tells him they are distinct nothings. Reconcile these who can.

Quakers

Numb. II.

Quakers Plainness, p.

Sandy Foundation. p.

G. W. saith, we
 that the Father is in
 the Son and the Son is in
 the Father; And also that
 the Son is the mighty God,
 the Everlasting Father,
 the Prince of Peace.

14. W. Penn saith, If
 the only God is the Father,
 and Christ be the only
 God, then is Christ the
 Father; which is Ridi-
 culous and Shamefull.

Note, how W. P. calls
 his Brother Whitehead's
 Doctrine Ridiculous &
 Shamefull.

Numb. III.

Qrs. plainness, p. 19.
 G. W. there declares,
 that they cannot deviate
 from Scripture Phrase
 in their Creed; For un-
 til you bring us plain
 Scripture (saith he) that
 saith, the humane Nature
 is the Christ [which phrase
 is conscientiously scru-
 led] we must rather pa-
 tiently bear your censure,
 than deviate from Scrip-
 ture Language in our
 Creed:

But in p. 18. G. W.
 sayes, Have we not plain-
 ly and often confest, that
 the divine Nature or word
 cloathed with the most
 holy Manhood, was and
 is the Christ? Note,
 [cloathed with the most
 holy Manhood] is not
 Scripture Language or
 phrase; so that here he
 deviates from Scripture
 Language in his Creed,
 in the very next page.
 Pray what is this but
 Hypocritie?

(7)
Numb. 1 V.

Sandy Founda. p. 22. *Divi. of Christ Ans. to*
W. Penn saith, Since T. D. p. 16. *How false*
Christ could not pay *and Blasphemous* (says G.
what was not his own *W.) this charge is against*
[Debt] it follows, that *Christ, I appeal to all*
in the payment of his *sober Professors of Chri-*
own, the case still re- *stianity, viz. That when*
mains equally grievous, *God required Satisfac-*
since the debt is not *tion of Christ, it was due*
hereby absolved or forg- *from Christ.*
men, our transfered
only

Now observe, That as before W. P. Renders
Geo. Whitehead's Doctrine Ridiculous & Shame-
full, so here G. W. renders *W. Penn's* Doctrine
blasphemous for holding, that Christ had a
Debt of his own to satisfy to God, as W. P.
more largely affirms, p. 22. of his *Sandy Foundat.*
Therefore as G. W. in his *Quakers plainness*, p. 20
says, *Pray you Baptists agree upon a consistent Creed*
that you intend to stand by, so now the *Bap- tists* may
say, *Pray you Quakers agree upon a consistent Creed*
that you intend to stand by; &c.

Again, I cannot but observe, that though
G. Whitehead (as before) pretends, that they
conscientiously scruple to deviate from Scripture
Language or phrase, yet I have not met with
one Book of controvertie that G. W. has written,
but he himself deviates from Scripture phrase
herein. Likewise

Likewise in *Divinity of Christ* by G. W. and G. Fox, they begin in the Epistle with Commanding and charging Professors to bring express Scripture for their Doctrine, saying, *whether do the Scriptures speak of three Persons in the Godhead, in these express words? Let us see where it is written; Com., do not shuffle, for we are resolved the Scripture shall buffet you about. And where doth the Scripture speak of a Humane Nature of Christ in Heaven? And where doth the Scripture say, the Soul is part of mans Nature? Give us plain Scripture, without adding or diminishing. Come let us see Chapter and verse, &c.*

Now may not the Professors say, Come G. W. Come Quakers, where doth the Scripture say, the Distinction of Father and Son is not only Nominal, but Real, in these express words? Let us see where it is written: Come, do not shuffle. And where doth the Scripture speak or say, *the divine Nature clothed with the most holy Minhood, was and is the Christ?* And where doth the Scripture say (these words) *The Light within every man?* Give us plain express Scripture for this your first and grand Principle of all, without adding or diminishing. Come let us see Chapter and Verse, seeing you pretend you cannot deviate from Scripture phrase in your Creed.

Besides, if G. W. does not hereby mean deceit and hypocrisy, for what end does he pretend they cannot own this or that in their Creed, if it be not express?

expressed in plain Scripture, seeing they so often and plainly testify that the Scripture is not their Rule but the light within is their rule in Faith. But for Professors to call for Scripture is but according to their principles, because they own it for their rule.

Numb. V.

Sandy Founda. p. 15.
W. P. saith, In the full-
ness of time [God] sent
his Son, who so many hun-
dred years since in P E R-
S O N testified the vir-
tue, &c.

Quakers plainness p.
24. G. W. saith, The
Title P E R S O N is
too low and unscriptural
to give to the Christ of
God.

Numb. VI.

E. Burroughs p. 142.
J. Bunjon said, How are
they deceived who own
Christ no otherwayes then
as he was before the world
began! E. B. Replies,
Here thou hast discovered
thy self more plainly: Did
not the Saints own Christ
Jesus, the same yesterday,
to day and for ever, for
Salvation.

Quakers vindication
p. 16. by G. Bishop, We
distinguish between Christ
which was before the Foun-
dation of the World, and
his being within, the true
Light, & the Body which
he took of the Virgin, &c.

Note, here G. B. owns
Christ otherwayes [For
Salvation] than as he
was before the world
began, for he makes 3
distinctions of Christ.

Numb VII.

(9)
Numb. VII.

X. Huberthorns works,
 20. Preist says, *Christ*
myself was not capable
Faith and Repentance.
H. Replys, Here I
Charge thee to be a Lyar
and a Slanderer; for he
is capable of Faith and
Repentance.

Divinity of Christ, Anf-
to T. D. p. 22. Christ
he never did nor could
sin (says G. Whitehead)
Note, does not G. W.
here hold Christ not ca-
pable of sin? And how
then was he capable of
Repentance.

Numb. VIII.

Quakers Challenge, by
Samon Eccles, George
W., whole Name (says
he) thou art not worthy
to take in thy Mouth, who
a Prophet indeed: It
was said of Christ, that
he was in the World,
and the World was made
by him, and the World
know him not; so it may
be said of this true Pro-
phet, whom John said, he
was not: But thou wilt
call this Prophet one day
as heavy as a Milstone
upon thee &c. G. W.
excuses this in his seri-
ous search, p. 58.

Book call'd Ishmael, &c.
p. 9. by G. W. One said,
It is all one to say the
Scripture saith, and God
saith. G. W. Replys,
Thou Blasphemous Beast,
dost thou make no differ-
ence between the Scripture
and God! Here let all
that reads this, see thy
Blasphemy.

Note, upon what oc-
casions they revile o-
thers for Blasphemy,
But G. W. excuses that
real Blasphemy in his
Brother S. E. and only
sayes 'Tis a little fai-
lure in syntax.

But

But let *G. Whitehead* tell me, If a man should affirm it is all one to say, His Book *Ishmael* saith, and the Spirit of God saith, Whether this would be blasphemy? Since he asserts in the Title page That it was given forth from the Spirit of the Lord. Pray Reader take good Notice of this, for he can no ways answer it without baffling himself.

Numb. I X.

G. F's Great Mystr. p. 264, 264, 283. Priest says, *A man by his own power cannot get into Regeneration, for they are dead in sins and Transgresses. G. F. Replies, Some are sanctified from the Womb, and some Children are holy; so all are not dead in sins and transgresses; and some Children were born of Believers. And p 355. Believers are the holy: so the Believers Children, A new Creation, a holy Generation.*

or let us know by what Marks we shall distinguish their Children to be a holy Generation.

Divin. of Christ, Answer to T. D. p. 20 G. W. says, Condemnation came upon all men — Dead upon all men; so that all have sinned. p 20 Again, Christ dyed for all so all were dead in Sins and Transgresses, &c.

Note. is not here a little failure in Syntax too? else how is it that G. W. contradicts G. F. a Prophet indeed! But pray take a view and see if the Children of believers in the Light are not Children of Wrath too as well as others;

Jos. Coal Anf. to Jo.
 w-man, p. 332. If by
 Body of Flesh which
 Christ had, he means his
 Body, then I am one
 with him; for his having
 a Body after his Ascen-
 sion, I never denyed, nor
 intend to do—and such a
 Body we own Christ had
 after his ascension. Again
 P. Rejoynder, p. 312.
 true Church is become
 Christs Body. Again, in
 page sixt, p 90, 41.
 Christ hath a Body, or is
 a Body suitable to his
 nature, consisting of a
 Body flesh and Bone. A-
 gain, he saith, Wherefo-
 re the Spirit of Christ
 that is in the Body of
 Christ.

I. Pennington, Quest.
 p. 20. For that which
 [Christ] took upon him,
 was our Garment, even the
 flesh and blood of our Na-
 ture, which is of an earthly
 perishing Nature, but he
 is of an Eternal Nature.

Mark, Tho' nothing
 be of an Eternal Nature
 but God, yet here one
 holds Christs Body of
 Flesh and Bone to be
 such, whilst the other
 holds, the Church to be
 his Body. But pray,
 had the Church no be-
 ginning? Can that be
 Eternal? But this, and
 the rest in these Passages
 let who can explain and
 reconcile them, for it
 passes my skill to do it.

* his flesh & blood
 is Body and of his nature
 Numb. XI.

{ 12 }
Numb. XI.

Skull's Errand, by G.F.
p. 14. Christ is the substance of all Figures, and **HIS FLESH** is a Figure.

Note the Contradiction and false Doctrine both these, or (if G. W. please) a FAILURE in Syntax.

Numb. XII.

Chr. Quaker, p. 97 by W. P. Now nothing can bruise the head of the Serpent but something that is also internal, as the Serpent is; but if the Body of Christ were the Seed, then could he not bruise the Serpents head in all, because the Body of Christ is not so much as in any one, and consequently the Seed of the Promise is an holy and spiritual Principle of Light, Life & Power, that being receiv'd into the heart, bruise the Serpents head; & because the seed (which cannot be that Body) is Christ's

But J. Pennington, above, holds his Flesh be of an Eternal Nature

Foundat. of Tythes, 238, 240. by T. Ellwood. Nor do the Quakers scribe Salvation to the following the Light within but to Christ Jesu, whom the Light leads. If any one expects Remission of sins by any other than by the death of Christ renders the death of Christ useless.

Note the confusion Clash of these 2 Champions, W. Penn is for the work to be done by the Light within. T. Ellwood denies it to be done by the Light within, not so much as Remission of sins.

Numb XIII.

GP's Catechism, p 69. T. E. as above, Nor
 Light (within) which do the Quakers ascribe
 hate, is their condem- Salvation is the following
 tion, which is the Sal- the Light within, &c.
 tion of all that believe


UR Come, let's see if T. Ellwood with all his So-
 listry and false glosses can reconcile these two
 tions.

Numb. XIV.

Ed. Burroughs, p. 285. W. P. Reas. agt. Rail.
 Bunion said (These p. 16. saith, The Light,
 believe that Salva- which in all ages was the
 was not compleatly just mans path, is, ever
 oughs out for sinners by was, & ever will be s.ffi-
 Man Christ Jesu cient and saving. Thus
 answers, Here shon also J. Coal, l. 329. That
 a Lye. Christ is not a Saviour as
 Man, but as God.

Let W. Penn reconcile these, if he can, and tell
 how the Light is the Man

Numb. XV.

Ed. Burroughs, p. 283 Sword of the Lord dr:
 Bunion said, The Q1s. p. 5. Your imaginea God
 Trade Souls, That' that beyond the stars is utterly
 an that was born of the denyed & restified against
 Mary, is not above by the Light. 
 stars. E.B. answers, Pray compare these.
 is another Lye. Also Note Sa. Jennings
 dissent

dissent from his Brethrens Religion [unless he
dissimiles] in scrupling to say, *Thou art a Lye*
P. 34. *State of the case.*

Numb. X V.

Chr. Quaker by G. W.

P. 22. The man's mistake
is if he suppose that we
plead for the Righteous-
ness of a Creature, [i.e.
Christ as Man] or mans
own Righteousness, which
he himself is enabled to
perform, as the cause of
our Justification, &c.

Numb. X V I.

G. F's Great Mystery,
P. 248. There is no man
self denied and justified
in the sight of God, but by
Christ alone.

Numb. X V I I.

W. P's Rejoynder, p.
187, No present work,
how good soever, can ju-
stify any man from the
Condemnation which is
due for the guilt of sin,
that is past.

ance & actual Righteousness be no present work

W. P's Serious Apology

p. 148. Death came
actual sin, not imputative
therefore Justification
of Life came by actual
Righteousness, not im-
putative.

Note, Whether is the
Error of both the, or of
Contradiction greater

Note, Does not G.
above oppose G. F. he
who holds Justification
by the Man Christ, un-
less it be proper to say
God in the sight of G.
justifies man.

Sandy Foundat. p. 1
Gods Remission is ground-
ed on our Repentance (as
above) Justification
by actual Righteousness

Note, A Self-Contradiction,
unless Repentance

W. P's
Tha
minute C
ble, an
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W's
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Christ in

G. F's C
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Christ.

G. F's C
185, Tha
them, in

Numb. XIX.

W. P's Rejoynder, p.
6, That Body did not
institute Christ, he is in-
visible, and ever was to
godly World.

Guide to the blind, p.
49. Christ's first appear-
ance to the world was in
the flesh, and the fleshly
eye saw HIM.

Just so the Priests, as Fisher says,
Believe it one of these two ways;
Sometimes one way then another,
Sometimes both ways, this and t'other.

See S. Fishers Works, p. 748.

Numb. XX.

G. W's Light & Life,
3, As to Christ being
in every man, that's not
affirmation nor words,
that there is a Light
Christ in every man.

W. Smith's Catechism,
p 57, That of God in us
is the only Foundation, it
is Christ, and being Christ
it must needs be only, and
admits not of another.

Numb. XXI.

G. F's Catechism, p 2,
Light that shews to
every man his evil Deeds,
Christ.

W. P's Chr. Quaker,
p 91, We do not say that
the Light in every man is
Christ, but of Christ.

Numb. XXII.

G. F's Great Mystery,
85, The Devil teach-
eth them, in whom he sows
his

Note, Who must we
believe, G. Fox, or G. W.
& W. P. as above? for
here

his Seed, not to have the here G. F. holds the
 Light within them, the Light within to be not
 Seed Christ, The Root of only Christ, but even
 God. The ROOT of God.

Numb. XXII.

G. F.'s Gr. Mystry, p.
 249, Priest says, There
 is not whole Christ, God
 and Man, in men. G. F.
 answers, Then how must
 men grow up in the mea-
 sure of the fullness of the
 stature of Christ? And
 Christ and God will dwell
 in man, and walk in man.
 And p 185, as above, he
 calls the Light within
 The Root of God.

W.P.'s Rejoynder, p 25
 We never said the Light
 within every man was
 the only Lord & Saviour
 and very God, &c.

Note, But does not
 G. F. grant whole Christ
 God and Man, to be in
 man? And is not the
 whole Christ the only
 Lord & Saviour? Al-
 is not the Root of God
 very God? Let W.P.
 reconcile it if he can.

Numb. XXIV.

G. F.'s Great Mystry,
 p 324, Priest says, The
 Seed to whom the Promise
 of Salvation is made, is or
 hath been sinners. G. F.
 answers, The Promise of
 God is to the Seed, which
 hath been laden as a car-
 with sheaves by the sinner,
 which

Arrignment of Power
 by G. F. The Prophet
 shewed, that all Nations
 are blessed in the Seed of
 Abraham, and so the Seed
 of Abraham to be the Sa-
 viour of the World.

Note these well, and
 read them once & again,
 and

the which Seed is the Hope
 no Christ that purifies—and
 ever the Seed Christ never sin-
 —This Promise is
 not unto Seeds, as many,
 but to one, the Seed which
 is Christ.

and if it be really so,
 that the Seed Christ is
 both the Saviour & the
 saved, then 'ti. no self-
 Contradiction; that is,
 that the Seed only saves
 the same Seed; for he
 says, 'tis all but one Seed,
 which is Christ.

Numb. XXV.

Josiah Coak, p. 329,
 with, Tho' J. Newman
 is wildly and blasphemously
 firmeth, That he was
 only a Saviour, as he was
 God, but as he was Man,
 it is easie to prove the
 contrary.

But G. F. before calls
 the Seed of Abraham the
 Saviour of the World.
 Now is not here a
 Contradiction? unless
 Christ, as Man, be not
 the Seed of Abraham.

Numb. XXVI.

G. W.'s Div. of Christ
 sist. by G. F. says,
 John (Priest) sayst, The
 Soul is part of mans Na-
 ture: Where doth the
 Scripture, thy Rule, say
 The Scripture saith,
 God breathed into man the
 breath of Life, and man
 became a living Soul——

Rejoynder, 'pag 375,
 W. P. cites H. More, to
 prove the Soul to be the
 Man, saying, That the
 Soul of every man is his
 individual Person, and
 the Body but a Garment.

Note The Contradi-
 ction; for here the Soul

And

C

is

'And is not this of God, of his Being? And is not this that comes out from God, part of God, and from God? This last part W. P. cites in *Reas. against Railing*, p 66. and defends and justifies and denies it.

is so great a part of mans Nature, that it is Man himself. Note also Ranters say, the Soul is part of God, and returns again to God, and God will not punish himself. Therefore to talk of going to Hell is an idle story,

Numb. XXVII.

G. F's Great Mystery, p 273, Priest says, It is horrid Blasphemy to say, the Soul is a part of God. G F. replies, 'Tis not horrid Blasphemy to say, the Soul is a part of God, for it came out from him, and that which came out from him is of him.

Note, That both W. P. and G. W. do once, by their fallacious Equivocations, both justify this Doctrine of the Soul being part of God, and also confidently deny that G. F. holds any such thing; for which see *Reason against Railing*, p. 65. & *Plainness*, p. 57.

Numb. XXVIII.

G. F's Great Mystery, p. 205. & p. 63. The Saints came to see the end of Sabbaths and New Moons, and witnessed the Body,

W. F's serious Apology, p. 146. But that the outward Person that suffered was properly the Son of God, we utterly deny—

Body, Christ, before the
 was made—for the
 is the Light of the
 World, the Body is the
 Life given for the Life of
 the World, in whom there
 is Christ gave him
 his Body, for the life
 of the world; he was the
 offering for sin.

A Body has thou prepa-
 red me, said the Son; so
 the Son was not the Body,
 though the Body was the
 Sons.

Let W. P. reconcile
 these, and also tell us
 who is the Father of
 that outward Person.

Numb. XXIX.

W. P. Reas. agt. Rail.
 ag. 91. Forgive us our
 sins as we forgive our
 debtors, where (saith he)
 nothing can be more ob-
 ligious, than that which is
 forgiven, is not paid;
 for if it is our Duty to
 forgive without a Satis-
 faction received, and that
 God is to forgive us, as
 we forgive them, then is a
 satisfaction Totally Ex-
 cluded.

Rejoynder, pag. 284,
 W. P. cites defends
 We believe that Christ in
 us doth offer up himself a
 living Sacrifice to God for
 us, by which the wrath of
 God is appeased to us.

Note, A self-contradiction, for in the one
 he totally excludes a sa-
 tisfaction, and in the
 other he grants it.

Note also, how many
 thousand Offerings this new Scripture makes of
 Christ; as many Saints, so many times Christ
 offers up himself a Sacrifice!

Numb XXX.

Great Mistry, p. 63.

Christ gave himself, his Body, or the Life of themselves, he was the Offering for the sins of the whole World, and paid the Debt, and made satisfaction.

Note, In contradiction to W. P's Contradiction, G. F. here holds Satisfaction was made for sin, by the Body being offered. Is not this like Sampsons Foxes, tho'tyed by the Tail, their faces look contrary?

Numb. XXXI.

G. W's Div. of Christ, the Epist. by G. F. Where (saith he) doth the Scripture speak of a humane Nature of Christ in Heaven? Is not Christ and his Body glorified, & he the Lord from Heaven?

G. W's answer to W. Harworth, p. 13. His Reasons to prove Christ now a Man in Heaven do not (saith G. W.) reach nor touch us, the thing being denied, but rather believed & confessed unto by us.

Numb. XXXII.

W. Shewins Treatise of Thoughts, p. 35. Not to Jesus, the Son of David & Mary, Saint or Angel, but to God the Father all Worship, Honour and Glory is to be given, thorough Jesus Christ.

Chr. Doctrine, &c. by G. W. and others, That divin Honour and Worship is due to the Son of God; and that he is, with true Faith to be prayed unto, & the Name of the Lord Jesus to be called upon, as the primitive Christians did.

Note, Tho' they clash, yet we see here they
 have dropt some Christian Expressions more of
 late then formerly; And what may we think they
 intend thereby? why *G. Whitehead* in his *Coun-*
sell to a Convert, p. 72. says, *I may see cause other-*
wise to word the matter, and yet our intentions be
the same. Now is it not admirable that a man of
W's Cloath [as the proverb is] should be
 grown so bold in crafty and deceivable Glosses,
 to deceive his Readers? Is this like the antient
 simplicity of a *Quaker*, to say, *I may see cause*
otherways to word the matter, and yet in-
deed the same? Pray who knows when such a
 man is sincere, or how to believe him in what he
 says, that thus hides his meanings, for one thing,
 and means another? Does not *G. W.* hereby
 render himself like those Deceivers with false
 money, who counterfeit the Kings Coyn, upon
 improbate silver, to make it pass current? But
 whatever they intend or mean in their newest
 Creed or Confession of Faith, in answer to
D. Lancasters Querys, given at *London*, 1695.
G. A. and six others, and also in some other
 of their Books, that at times [of late years
 specially] has been extorted or streined from
 them, yet I think fit here following to compare
 with their former Doctrine, and leave it to
 be reconciled by those who are cunning enough
 to word the matter, seeing that in their said

Answer to Dr. Lancaster, they refer to their former Books for Answers to his Querys.

Numb. XXXIII.

Ans. to Dr. Lancaster, by G. W. and another, We sincerely believe in Jesus Christ, both as he is true God and perfect Man, our Immanuel and Mediator; and as in the fullness of Time he was conceived by the holy Ghost, born of the Virgin Mary, and was crucified and put to Death, was buried, rose again, and visibly ascended into Heaven— And that this same Jesus Christ that was crucified, shall so in like manner come as he was seen to go into Heaven) at the last and great Day of Judgment.

G. W's Truth defended, p. 65. Chr. Wade affirmed, That our blessed Saviour doth instruct men to lay fast hold of, and to abide in such a faith which confideth in himself, being without Men. G. W. answers, That's contrary to the Apostles Doctrine, &c.

Note, But now G. W. is one with C. W's Doctrine, which he then said was contrary to the Apostles; for now he professes faith in Christ as born of the Virgin, crucified and visibly ascended, unless he says, This was not without men, and so deceives his Readers by thus Otherwise wording the matter.

Numb. xxxiv.

Numb. XXXIV.

G. W's answ. to W
 Harworth, p. 23. Christ
 rise in that Body
 wherein he suffered, and in
 the same ascended into the
 heavens—and it is so
 circumscribed in the
 heavens as 'tis capable of
 as is proper to it; and
 it be spiritual and
 various, yet a Body, and
 therefore not in every place
 where God is. Again, in
 a Book, call'd, Judg-
 ment fixt, he says, Thou
 canst not see consist-
 ency of Salvation by the
 Man Christ, and by his
 Spirit within, art gone
 from his Light into Ima-
 ginations.

G. W's Truth defend.
 p. 23, T. Smith asks,
 When you tell us you
 have faith in Christ, do
 you mean Christ whose
 Person is now ascended in-
 to Heaven, or do you mean
 only a Christ within you?
 G. W. answers, Here
 thou would make two
 Christs—But how provest
 thou two such Christs?

Note here, That G.
 W. now in his answer to
 W. Harworth opposing
 himself, makes two such
 Christs as T. Smith doth,
 viz. not only Christ with-
 in, but a Christ whose
 Person or body is ascend-
 ed into Heaven.

Numb. XXXV.

G. W's answ. to W.
 Harworth, That very Bo-
 dy of Christ which was
 raised from the dead, how
 could it but be in being,
 seeing he dyed not again.

G. W's Nature of Chri-
 stianity, p. 29. Christ has
 not the Body of Man. And
 p. 41. he denies Christs
 bodily existence without
 us,

Pag. 7. *The same Body that was put to death, was raised — We confess the same Man Christ, not only still in being, but also glorified — This Man Christ did neither vanish nor perish, either as to his Spirit, Soul or Body.*

Note, If G. W. call so word the matter, as truly to reconcile himself with himself in these two Books, we shall then have some ground to believe he has not sinned since the year 1659. when he told us that his sins were pardoned, see Truth defend. p. 8.

Numb. XXXVI.

VV. Smith's Primer, p. 8. They that are false Ministers preach Christ without, and bid People believe in him as he is in Heaven above.

Note here, Does not G. W. (as above in Num. 34, 35,) preach a belief in Christ as he ascended into Heaven above? Therefore a false Minister by VV, Smith's Doctrine.

Numb 37,

Christian Doctrine, by G. W. &c. p. 5. That Christs Body that was crucified, was not the God-head, yet by the Power of God was raised from the dead; and that the same Christ that was Therein crucified.

G. W's ans. to VV. Harworth, His dying was only as to the Body, he was put to death as concerning the flesh.

Note, A self-contradiction: in one Book, he says, None but the Bo-

wise
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Dr.
ares,
dy w

W.P.
atha
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Divin
G. W.
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(25)

crucified, ascended into Heaven. And in answer he says, *A Christ was crucified in that Body; in the third, yea, both Soul & Body was sacrificed.*

Numb. 38.

W.P.'s Apology, p. 146.
that the outward Person that suffered was properly the Son of God, we utterly deny; A Body hast thou prepared me, said the Son; so the Son was not the Body, tho' the Body was the Son's. [But the same Christ that was therein crucified, ascended into Heaven, as above] and says W. P. We deny that Person that dyed at Jerusalem to be our Redeemer.

Ans. to Dr. Lancaster by G. W. and others, where they own him to be Christ that visibly ascended, & was outwardly put to Death, and that he was true God and perfect Man, and our Redeemer that was thus visible

Note, Though G. W. sees cause now to word the matter thus, yet he gives us Notice, (as above) that his faith is still the same as formerly.

Numb. 39.

Divin. of Christ, p 83.
G. W. While we were sinners, Christ dyed for us, was Christ that dyed.

Refuge fixed, p. 38:
by Joh. Whitehead, Nothing that was mortal was called Christ.

Observe

Observe the sum of the last three particulars, (as they have seen cause to word them) G. W. holds, Nothing but the Body dyed, & that it was Christ that dyed; so that the Body that dyed was Christ. E. W. P. holds, That the Body was not Christ, nor that the Person that dyed was Christ.

Again, G. W. holds, that a Christ dyed in that Body, But E. W. holds, that nothing that dyed was Christ, he was not mortal. So that VV. Penn in his Address to Protestants vaunts at the Priests for their Clank Clank. And S. Fisher mocks at them for their SO, NO. But the Priests may now face about, and vaunt at the Quakers for their Clank Clank, and mock at them for their NO, SO.

Therefore behold the ingenious Figure of NO, SO, with some Verses that Sam. Fisher inserts in pag. 773 of *Explicat*, which are now pertinently, truly and justly to be turned back again upon these Quakers, viz.

*Sometimes its this, sometimes its that,
 Sometimes its this and this and that,
 Sometimes its either this or that;
 Sometimes its neither this nor that;
 One while it looks like SO, nor NO,
 Another while like NO, nor SO;*

One way it seems or SO or NO,
 Another way nor NO nor SO;
 Some ways it shews both SO and NO,
 So 'tis a meet Endless NO and SO.

O N
 S Z O S O
 O S O Z S
 N O

You have observed before the Clashes, Contradictions, Sayings, Gainsayings & false Doctrines of these men, one contradicting the other, and many times the same man contradicting himself. To pray observe once more how *G. Whitehead* dances the Rounds (as *S. Fisher* says in his Appendix to *J. Owen*) For in his Introduction to *Divinity of Christ*, he defines a Person to be a Man, and a Man to be a Person. And in *Qrs. plainness*, p. 19. confesses *Jesus Christ* to be a Man, but not a Person, p. 23, 24. Again, *That Jesus Christ is a Man*, whose glorious Boay in Heaven is not a humane (or mans) Body; & yet (as in *Numb. 35.*) declares to be the same Body that dyed, and yet denies *Christ* to have the Body of Man. Thus as *S. Fisher* says, p. 773.

Now it is One thing, then Another,
 And now and then nor t'one nor t'other.

Numb. 40.

G F's Great Myst. p.
 205, 131, 250, *If Christ*
that's crucified be not
within, & that Christ
that's risen be not within,
I say, you are a Reprobates
 — *The Apostles preached*
Christ that's crucified
within, and not another,
for the other is the Anti-
christ — *And thou sayst*
thou art saved by Christ
without thee, and so hast
recorded thy self a Repro-
bate — *A. b. in the fancy*
that be out of the state of
witnessing Christ that
suffered within them, and
rose again.

Answ. to Dr. Lan-
caster, They own Christ
 that was crucified without
 the Gates, did visibly as-
 cend into Heaven (and
 answ. to W. Harworth)
 is in Heaven in a Body of
 Flesh circumscribed; and
 not in every place where
 God is.

Noe, While they ju-
 stifie their old Doctrine,
 and the new not being
 free, but streined out,
 we must take it as G. W.
 tells F. B. That they may
 intend the same, only now
 see cause Otherwise to
 word it.

Numb. 41.

G W's Light & Life
of Christ, p. 58. he there
 defends this Passag^e, viz.
The Blood that was forced
out of him (Christ) by the
Souldier, after he was
dead, was no more than
the Blood of another
Saint.

Anf. to Dr. Lancaster,
 The whole sacrifice of
 Christ, whereof his Blood
 outwardly shed, was a
 part, was of great price
 with God, for mans Re-
 demption.

Note the Contradic-
tion or the Craft.

Numb. 42

Lan. 1 *ibid.* *Light and Life,*
Christ 38. The Quakers see
thout need of directing men
ly as to the Type for the Anti-
 (and Type, viz. nearer to the
orch) outward Temple, nor to
dy of Jerusalem, either to Jesus
 and Christ or his Blood, know-
where ing that neither the Right-
 y ju- nousness of Faith, nor the
 ine, Word of it doth so direct :
 eing And where do the Scrip-
 out, tures say, the Blood was
W. here shed for Justifica-
 may tion, and that men must
 now be directed to Jerusalem
 to it ?

Ans. to Dr. Lancaster,
 We sincerely believe in
 Jesus Christ as born of
 the Virgin Mary —
 Christs Blood that was
 shed without the Gates of
 Jerusalem, with the whole
 Sacrifice of himself, both
 Soul & Body, was a true
 Propitiation — through
 Faith, &c.

Note here, G. W.
 (still opposing his Old
 Doctrine) now sees
 cause to word the mat-
 ter Otherways.

J. W's Refuge fixt, p.
 30 I have several times
 (saith he) deny'd that
 Christ hath now a Body of
 Flesh and Bones, circum-
 script or limited in that
 Heaven which is cut of
 every man on Earth.

Let these 2 Brother
 Whiteheads reconcile
 their Doctrine.

Ans. to W Harworth,
 (as above at Numb. 34,
 35 G. W. declares, the
 same Body of Christ
 which was put to death
 ascended into Heaven,
 and is still in being; &
 though made spiritual,
 yet a circumscribed Bo-
 dy, not in every place
 where God is.

Numb. 44.

G. W's Light & Life,
 P. 39, 47. *As for those Expressions (saith he) God-Man being born of Mary, we do not find them in the Scriptures, nor do we read that Mary was the Mother of God, but in the Popes Canons, &c. — What Non-sence and Unscriptural Language is this to tell of God being co-Creator with the Father? or that God had Glory with God? doth not this imply two Gods, or that God had a Father?*

Ans. to Dr. Lancaster
 as above, *We believe in Jesus Christ, both as he is true God and perfect Man—and as he was conceived by the holy ghost born of the Virgin Mary.*

Note here, G. W. in contradiction to himself, owns Mary to be the Mother of God-Man, and God to be his Father. And if he implies two Gods thereby, I cannot help it, seeing he now sees cause so to word the matter.

Numb. 45.

G. W's Qrs. plainness,
 p 19. *That Jesus Christ is come in the flesh, That he is God-man, &c.*

Note, how inconsistent G. W. is with himself; he Quarrels with the word God-man before, but here he uses it.

Numb. 46.

G. F's Great Mystery,
 p 289, *God was in Christ, and they are one, the Creator*

Light and Life, (as before) what Non-sense is this (says G. W.) to tell

the Father in the Son
 the Son in the Father,
 and Christ in you, and
 God in Christ, the Crea-
 And in Qrs. plain-
 p. 24. G. W. there
 The Son is co-worker
 with the Father.

all of God being co-Crea-
 tor with the Father?

Note, Does not G. W.
 here accuse both G. F.
 and himself also, with
 Non-sense? for what's
 the difference between
 Co-worker and Co-
 Creator?

Numb. 47.

Paper against J. I.
 London 6 m. 1670. And
 also testific, That i;
 Person whatsoever
 all act or speak any thing
 that is evil, under pre-
 sence of a motion from the
 Spirit of God, we utterly
 deny that Motion to be of

G F's Great Mystry p.

77. And as for any being
 moved of the Lord to take
 your (i. e. Priests) Hour-
 glass from you, by the eter-
 nal Power, it is owned.

Note, here the Fa-
 ther, G. Fox, Justifies
 what is Felony by the
 Law; But his London
 Children are so bold as
 to controul him.

Numb. 48.

H. Pennington's Que.
 33, Now the Scriptures
 expressly distinguish be-
 tween Christ & the Gar-
 ment which he wore, be-
 tween him that came, and
 the

Quakers plainness;
 p. 23. G. W. says, The
 meer Body of Jesus was
 not the intire Christ, yet
 the Name Christ is some-
 times given to the Body,
 tho'

the body in which he came, tho' not so properly as the whole Man Christ. between the Substance which was veiled, and the Vail which veiled it; there was plainly HE and the Body in which HE came; this we certainly know, and can never call the Bodily Garment Christ.

Note, tho' G. W. here grants the Scripture sometimes calls the Body Christ, yet he will neither call it Christ, nor own it to be so much as any part of Christ, but as a garment, if he be his Brother I. P.'s faith.

Numb. 49.

If. Pennington, p. 20, That which he (Christ) took upon him was our Garment, even the flesh and blood of our Nature, which is of an earthly perishing Nature.

G. W.'s ans. to Harworth, That flesh saw no Corruption, but was raised from the dead.

Note the Contradiction, for G. W. here denies that it corrupted or perished.

Now least my old Friends should say, that I am so hard pinched to make them contradict themselves, as that if I should find in their Books that they say four Pence at one time and a Groat at another, that I would go near to make a Contradiction of it. Therefore I'll give a short hint of what G. W. calls Contradictions in their Opposers Books. In *Christ Ascend.* p. 58. he brings John Newman to contradict himself, thus; The

Scriptures

Scriptures principally called the Word — The Words
 that God hath spoken by his holy Prophets, blessed Son
 and Apostles. Now this may be called false Do-
 ctrine, but I profess they have better Eyes than
 I, that can see it to be a Contradiction. Pray
 judge if this be any more than to say four Pence in
 one place, & a Groat in another. Again, p. 60.
 he brings J. N. to contradict himself, thus; *The*
Scriptures properly & principally called the Word. —
The Will and Mind of God contained in the Scrip-
tures. Note, Here J. N. in one Sentence explains
 his meaning in the other; but how 'tis a Contra-
 diction, I leave to the judgment of the Impar-
 tial, and whether G. W. here was not hard pinch-
 ed to find Contradictions; and yet many more
 such things he cites for Contradiction in that and
 several other of his Books, too large to insert
 here) to which I refer the Reader, with request
 to take notice what I might venture to call Con-
 tradictions by G. W's Rule, should I shew my
 self so silly as to follow his Examples.

Numb. 50.

A Book entit. *This to W. Bayleys works, p. 307.*
go among Friends, by W. Smith, p. 17. For they (his Dis-
 ciples) loved his Person
 Fox (says he) the Lord for the sake of the frame
 God hath exalted him, & and Quality of the Spirit
 his glory rests upon him, that dwelt in him, or else
 not setting up a Man, what was his Person [be-
 ing

or throwing down a man, but in all things giving the Power pre-eminence, and endeareness to the Vessel filled with the excellency of that Treasure.

ing mean and Contemptible) to them, more than another Person?

Qu. To which of these do they give the Preference? To the Person of Christ, or Vessel of G. Fox?

Numb. 51.

Great Mystr. p. 246. Priest says, God the Father never took upon him humane Nature. G. F. answers, That's contrary to Scripture, who saith, God was in Christ reconciling the world to himself, and art ignorant of the great Mysterie, God manifest in the Flesh.

Sword of the Lord drawn, pag. 5. Whereas you say, this Christ is God and Man in one Person, it is a Lye

Note, in one he is so far from denying God and Man in one Person, that he holds, not only God the Son to have taken Mans Nature, but God the Father also. O Confused Divinity!

Numb. 52.

Reas. agt. Railing, p. 20. In the fullness of Time he (Christ) manifested himself in a more familiarmanner to Mankind, in order to which he prepared an

T. Musgroves doctrine preached about Delaware, in the year 1695. That Christ as to his Mankind accounted himself not good—Took nothing

an holy Body, in which he
preached his everlasting
Gospel. [Mark, an holy
Body.]

thing on him that was
good.

Note, The one holds
the whole Manhood not
good, the other, *the very*
Body to be holy, & there-
fore good.

Numb. 53.

Ans. to Dr. Lancaster,
by G. W. &c. Christ's
Blood that was shed with-
out the gates of Jerusalem
together with the whole
Sacrifice of himself, both
of Soul and Body, was a
true Propitiation and At-
tonement for mans Recon-
ciliation and peace with
God, for Remission of sins,
through a living Faith,
&c.

Sandy Foundation, by
W.P. p. 21. The Justice
offended being infinite, his
Satisfaction ought to bear
a proportion therewith,
which Jesus Christ as Man
could never pay, he being
finite.

Observe, Here G. W.
opposing W. P. declares
Christ, as Man, pays
the debt for sin (through
faith) if Soul & Body be
the Man.

Numb. 54.

G. W.'s Light & Life,
41, 22. But three Co-
ings of Christ (saith he)
in the flesh at Jerusa-
lem, & that in the Spirit,
at also of another coming
in

Ans. to Dr Lancaster,
by G. W. &c. Jesus
Christ, true God & perfect
Man, was put to death,
buried, rose again, and
visibly ascended into
Heaven

in the flesh, yet to be expected, we do not read—
But his second coming and appearance without sin unto Salvation, I own and witness.

Also, W. Rayley, pag. 306. says, I never read in all the Scriptures of a Third coming of Christ Personally, besides what shall be in Saints.

Finally, This is the former Faith of W. P. and the Quakers ingeneral, too tedious he re to cite, of which we no where find they have made any Recantation.

otherwise word the matter, but mean as former

As Fisher says, thus they dance round,
And round again in th' self same ground,
It staggers to and fro and reels,
Skips up and down, and runs on Wheels,
Starts aside like some broken Row,
Crosses, Christ-like, Criss-cross in the Row,
Wind, Dust, Husk, Chaff, no stable Steep,
A Tale that takes unstable People,

Heaven, shall so in like manner come [as he was seen to go into Heaven] at the last and great day of Judgment and end of the World. Again, (in answ. to W. Harworth's G. The same Body that was put to death is still in being, the Man Christ does not perish nor vanish either as to his Spirit, or Body.

Observe how plain their New Doctrine is for Christs visible coming in the same Body expressly Contrary to their O^l, or else dissemblingly they now

R. B. Wherefore Christ's Mat. Live to be g. ans in

*'A Toy, a Cloud, Mist, Smoak, a Fog,
(Tu Quakerism) and some Quavering Bog,
A Quick-sand, a Quagmire that sucks,
Who is in't, his feet out hardly plucks*

vid. Fishers Appendix, p. 773.

Numb. 55.

G. F.'s *Gr. Mystery*, p. 55, 63. All that makes
incompetence for sin is he
who never sinned, Christ
the second Adam, and not
the first — Christ gave
himself, his Body, for the
sin of the World; he was
the Offering for the sins of
the whole World, & paid
the debt, and made Sa-
tisfaction.

Sandy Foundat. p. 21.
W. P. denies Christ to
pay the Debt of our sins
as he is God, because then
the Father & Spirit being
God, they also pay the
Debt. Nor not as Man, he
being Finite, (as above)
Nor not as God & Man,
as W. P. in that page
expressly affirms.

A Little of G. Whiteheads help here might do
well to word the matter so as to reconcile this Do-
ctrine of W. P. and G. F.

Numb. 56.

R. B.'s *Apology*, p. 95.
Wherefore as we believe he
(Christ) was a true and
real Man, so we also be-
lieve that he continues so
to be glorified in the Hea-
vens in Soul and Body.

Note, W. P. says, as a-
bove, Christ as Man was
finite, viz. came to an
end. But here R. B. says,
he continues a real man in
Soul & Body, & so is not
finite.

Chuse which of these you will believe.

G F's Gr. Mystry, p. 90. Priest says, *There is a kind of Infiniteness in the Soul, but it cannot be infiniteness in it self*. G F. answers, *Is not the Soul without beginning, coming out from God, returning into God again?*

Note, W. P. as above, holds the Soul to be properly the man. And here according to G. F. this Man is without beginning; & if no beginning then no end, which is not only *Infinite*, but also *Eternal*. And yet, [Mark the Confusion,] W. P. before deny the Man Christ to be *Infinite*.

G. W's Div. of Christ, p. 27. *The God whom we serve and believe in, is infinite, the only wise God, and nothing relating to him, or his being, finite.*

Sandy Foundat. p. 20. W. P. there calls the Man Christ, *The Finite Impotent Creature*.

Note the Clash, unless the Man Christ be not relating to God.

Here I cannot but take notice, that tho' W. Penn blasphemously calls the Man Christ *the finite impotent Creature*, yet he afterwards in his *Reas. aginst Rail.* (a above) and in other Books, calls his Body *a holy Body*, as if he thought that way to save and excuse his former gross Doctrine, or at least to hood-wink his Readers, so as to let them see that he has so reverent esteem of

Christ

Christ as to call his Body a *holy Body*, after he had (so irreverently) call'd his whole Man the *finite impotent Creature*.

Again, I observe W.P. to be one with his 24 Brethren, that in the *City Mercury* or News Book, owns and defends these sayings, first in the *Battledoor*, viz. *All Languages are to me* (says G. F.) *no more but Dust, who was before Languages were*. Next, in J. P.'s Collection, p. 199. *But to the end of all Disputes and Arguments I am come; for before they were I AM*, says James Parnell; where 'tis plain they declare themselves (at least) to pre-exist; and yet W.P. denies the Apostles to pre-exist; for in his *Rejoynder*, p. 299. he says, *Paul did not pre-exist, Christ did*. Now is not this a setting themselves above the Apostles, and equal with Christ? For Christ pre-existed, (G. Fox and Ja. Parnell pre-existed but Paul did not pre-exist, says W. P. Nay, further, I find in pag. 1. of the Book of the two women at *Malta*, D. Baker is not only for having his Friends, the *Quakers* to pre-exist, but also declares them to be *Eternal*, saying, *O ye Eternal and blessed Ones!* whilst the man CHRIST must be call'd, *The finite impotent Creature*, by this high and elevated dust and ashes W. Penn.

I shall now return to insert a few more Contradictory Clashes, and so haste to another head.

Numb. 59.

Numb 19.

W.P.'s Rejoynder, p. 13
That (Christ) his coming
was but [Mark. but] to
bring the world to a more
improved knowledge and
large enjoyment of that
divine Power, Wisdom,
Life and Righteousness
which former Ages had,
comparatively, but an ob-
scure sight and imperfect
sence of. And p. 296, 300.
he justifies this saying,
viz. That which Christ
took upon him was but a
Garment, even the flesh &
blood of our Nature, which
is of an earthly perishing
Nature.

Numb. 60.

G. F.'s Gr. Mystery, p.
222. Priest says, Christ
is without his Saints, in
respect of his Bodily pre-
sence. G. F. answers,
How then are they of his
flesh and his bone.

Truths Principles, by J.
Crook, If Christ had not
died, Man must have pe-
rished in sin, this being the
way, found out by God, to
recover him.

Note, Here's one Chri-
stian he grants the merit
of Christs coming and
Death. But W.P. makes
the benefit of his coming
to be no more but to
shew man more plain
what he saw before as
through a glass, & per-
haps thinks he mends
the matter by often cal-
ling the Body *A holy Be-
dy*, whilst yet he renders
that earthly & perishing.

W. P. Chr. Quaker,
p. 97. The Body of Christ
is not so much as in any
one.

Note, This W.P. is still
clashing against G. F.
almost on every hand.

Numb. 61,

by J. W. P's Address to Pro-
 testants, p. 119. *Let us,*
(saith he) but soberly con-
sider what Christ is, and
we shall the better know
whether Moral men are
to be reckoned Christians:
What is Christ but Meek-
ness, Justice, Mercy Pa-
ience, Charity & Virtue
in Perfection?

Note, Tho' W. P. Al-
 legorizes Christ, and
 makes him nothing but
 Virtues, yet his Brother
 G. W. tells W. H. *Worth*
(as above) that Christ
 is something else, viz. a
 MAN, consisting of
 Spirit, Soul & Body, the
 same Body as dyed, or
 he only words the mat-
 ter so to deceive the
 People.

Observe now, That tho' these two mens Books
 quarrel about Doctrine, yet they agree in praising
 one another; for G. W. in *Qrs. plainness*, p 5,
 calls W. P. *A sincere hearted and zealous Man;*
 and W. P. in one of his Books does as much for
 G. W. And 'tis abundance of Books these two
 men have written, yea, more by half than ever I
 have seen, nor do I desire to see them; for truly
 find Confusion enough in those I have seen, yea,
 more than I intend to demonstrate at this time,
 were being enough to shew the reason why they
 have not profited the People at all. W. Penn says,
Christ left nothing in writing, Chr. Quak. p 114,
Christ wrote no Books. But they have not followed
 his Example in this; and yet he says, *Christ was*
their Example.

BUT

But Note further, tho' *W. P.* will have Moral men to be *Christians*, yet *R. Habberthorn* denies that Christ or Gods gift is obtained by moral means, and in p. 33. he calls them Lyars that so affirm. So let the Reader judge who is the Lyar in this case.

Again, I cannot but mind *W. P.*'s devised distinction and unscriptural Expression [*if it were no worse*] in calling the Man Christ *The FINITE and IMPOTENT Creature*; and yet *G. VV.* in his Introduction to *Divinity of Christ*, says, *We judge that such Expressions and words as the holy ghost taught the Apostles and holy Men, mentioned in the Scriptures, are most meet to speak of GOD and CHRIST, and not the words of mans VVisdom and devised Distinctions, since the Apostles days.* Now is not here a double face they carry, in seeming and pretending one thing, and yet practise the quite contrary. Again, in the Epistle to the same Book, they say, *We charge you Presbyterians to give us printed Scripture for (the word) Abstract, &c.* And yet in *Qrs plainness*, p. 26. *G. VV.* there uses the word *Abstract*. And 'tis abundance of such dissembling and silly Confusion these (seeming) wise mens Books are stult with, too tedious here to mention.

And now I cannot but expect there will be great devising, pulling and drawing here, by some *Quakers*, rather than confess themselves guilty of the Confusion and Contradiction here charged, because

they have so much accused others of the same thing. Surely some curious Wyre-drawing, dancing, Mangling, Otherwise working and equivocating we must expect herein. But they having caught themselves in this Net (ten to one) the more they'll flutter, the more they'll utter themselves; for they cannot thus dance in Net but some-body will see them; for they are now as easily seen through, as they pretend they can see through others; yea, this will certainly be the consequence, till they use the only Christian means to get out of this Net, which is by humbly confessing and condemning their Errors in their books, as *G. K.* has done.

I shall now return to the matter in hand, and insert a Clash or two about the Resurrection.

Numb. 62

W.P's Rejoynder, pag.

69, 307, I do utterly deny (says he) that this text, [viz. It is sown a natural Body, and raised a spiritual Body] is concerned in the Resurrection of mans carnal Body—

[say, this doth not concern the Resurrection of carnal Bodies, but the two states of men under the first & second Covenant.

W. Bayley's Works,

p. 592, I own the Resurrection of the Body (says he) as Paul did, viz. It is sown a natural Body, and raised a spiritual Body.

Qu. Whether it be one and the same Spirit that leads these men to expound Scripture in contradiction to each other? Surely old *Israel* with their Rams Horns were more Unanimous.

Chr. Quaker, p. 375.

G. W. declares, *that this thing tends to Atheism, & to make men Atheists, viz other mens self confidence in asserting things contrary to reason & manifest Experience, and in particular, in their affirming that these self-same Terrestrial Bodies of flesh and bones shall be made spiritual, immortal and incorruptible. 'Tis true, (sa's G. W.) Hen. More had finer and more excellent Notions about the Resurrection, than many other learned men, & aimed at the Truth & spirituality thereof, from the Vision of the holy men recorded in the Scriptures.*

Chr. Quaker, p. 372.

G. W. cites H. More about the Resurrection, saying, *Flesh and Blood cannot inherit the Kingdom of God; and I think (says he) there is the same reason of flesh and bones, viz. I understand natural flesh and bones, not glorified.*

Note, G. VV. commends this Notion of H. More, as favouring of truth & spirituality, and yet renders thole *Atheists* that believe the same; for H. More does not here deny the Resurrection of the same Body that dyeth, only understands it must be glorified.

Note also, G. W. here confounds the same G. W. in his answer to W. Harworth, p 17, where he holds, *That a very wonderful change may be in the Body, and yet the Substance not Annihilated or destroyed.*

Reader

Reader, I do here honestly declare, that I would have cited more Contradictions about the Resurrection, if I could readily have found them; but indeed, their Books do generally agree in this matter, viz. in denying the Resurrection of the Body that dyeth (as G. K. has largely made appear in his late Narrative of the Proceedings at Turners-Hall, London) so that I found no Passages to the contrary. But had it been my business here to have answered Books, I would have shewed how miserably blind *Caleb Pusey* shews himself about the Resurrection in his book, called, *A Modest Account*, pray read from pag. 31, to p. 38. and see how he endeavours to shew G. K. inconsistent with himself [where indeed there is no inconsistency] he gropes in the dark, like the *Sodomites*, earnestly apprehending G. K. and very well demonstrating himself to be of the same faith with his Brethren, as aforesaid. Also, let all that read that Book of *C. Puley*, take notice, that tho' he banters at G. K. for holding the Light not sufficient to save man, *without something else*, yet C. P. does not say in all his Book, that it is sufficient for Salvation *without any thing else*. Therefore how hypocritical is this to accuse a man for an Error, and yet dares not assert the contrary; but I refer the Reader to G. K.'s answer to said *C. Pusey*, for further satisfaction, and so proceed to the next Chapter.

CHAR

C H A P I I.

Of Opposition at Unity.

THIS is briefly to shew (and that chiefly from what is before cited; that those *Quakers* hold the same Doctrines which they have condemned in their Opposers, as *Errors, blasphemous & damnable Doctrines*; To do which, I shall only give an Example from two of their eminent Opposers, viz. *John Bunion* and *Muggleton*; the first quoted by *Ed. Burroughs*, the last by *G. Whitehead*.

E. B. cites *J. Bunions Principles*, p. 304, 306. *Now I come* (saith he) *to reckon up John Bunions damnable Doctrines and Errors*, viz.

1st, *John Bunyon* said, *That Christs second coming was not his coming in the Spirit, for his coming in the Spirit is no Coming.*

For this, see at *Numb. 33.* where *G. W.* owns the two comings of Christ, one that is already past, & another to come at the end of the world or last Day. And at *Numb. 54.* he there declares against three Comings, and will own but two; so that here *G. W.* holds his coming in the Spirit to be no Coming.

2dly,

2dly, J. B. said, *That Christ had two Bodies, & one of the Bodies was out of the sight of the Saints.*

For this see at Numb. 11. where 70. Coal holds the Church to be the Body of Christ, & this Body G. F. (in *Gr. Mystery*, p. 93.) calls *The Mystical Body*; that's one Body. Again, at Numb. 34, 35. G. W. holds, *That Christ's Body that dyed, is in being, a circumscribed spiritual Body.* Note, here's the two Bodies, as J. B. holds.

3dly, J. B. said, *That Christ ascended into Heaven in our Nature.*

For this, see at Numb. 31, 35. where G. W. holds, *Christ to be a Man in Heaven, the same Body that was put to death, &c.*

4thly, J. B. said, *That the Soul of man is the light, wherewith every man is enlightened by Christ, God.*

For this, see at Numb. 26, 27, 24. where G. F. holds, *the Soul to be a part of God, and to be the Seed which Salvation is promised, which, he says, is the Hope, Christ.*

Thus far they agree with *Bunyons Principles*, which they call *damnable Doctrines*.

Next, see *Qrs. plainness*, by G. W. p. 37, 38. Muggelton holds these false & blasphemous Doctrines (saith he) that the Quakers utterly deny, viz.

1st, *That Death took Christ's Soul into it, and that Christ's Soul dyed when the Body dyed,*

For

For this, see at Numb. 37, 38, 39. where they deny the Body to be Christ, & that it was Christ that dyed, yea, they declare, *That Christ in the Body dyed, or was crucified. And that both Soul and Body was sacrificed,* see Numb. 42.

2dly, That Muggleton holds, *That the Godhead Life dyed; That when Christ dyed, God dyed.*

Now, see above whether they do not hold the same; for at Numb 39, 11, G. N. says, *It was Christ that dyed;* and I. P. says, *Christ is of an eternal Nature, and his flesh and bones are of his Nature;* for nothing is Eternal but God [Mark that] compare it with their holding, *That Christ in the Body dyed.*

3dly, That Muggleton holds, *That Christ be God, embodied with flesh and bone, one Person with us, cannot be in the Quakers.*

For this, see at Numb. 35, 36, 12. where they hold, *Christ remains a Man, consisting of Spirit, Soul and Body, the same Body that dyed; and that the Body of Christ is not so much as in any one.*

4thly, That Muggleton holds, *That God was born of Mary.*

For this, see at Numb. 33, 51. where they declare, Christ to be true God born of Mary; also That God the Father took humane or Man's Nature.

5thly, That Muggleton holds, *That the Deity became Flesh, Blood and Bone.*

For this, see the Preface to G. W's Judgment

where he says of some seperate Quakers, that they are Devils incarnate, viz. made flesh or become Man, which is flesh, blood and bone. Let W. otherwise demonstrate this, if he can, seeing he says, *The Lord laid a necessity on him to write*.

Thus it appears how far their Doctrine agrees with what G. W. calls *Muggletons false and blasphemous Opinions*. Therefore as G. W. in p. 20. of the same Book, says to the Baptists, *Pray you Baptists (says he) before you conclude a final Sentence on us, agree upon a consistent Creed that you intend to stand by, if you intend to impose upon us to believe as you believe, upon pain of Damnation*. So now Baptists and other Professors may face about, and say to the Quakers, *Pray you Quakers tell us why did you not agree upon a consistent Creed that you intend to stand by (if you intend to impose upon us to believe as you believe) before you sentenced us to Damnation, as many of you have done, & as G. W. has done, in his Book called Ishmael, &c. p. 11, 12. in these words, viz. Senseless natural brute Beasts, MADE to be DESTROYED, reserved in EVERLASTING Chains, under Dark-ness, for everlasting Fire, Dogs, Sorcerers, shut out from God; with many more such dreadful Sentences, or Quakers Complements which agree well with Muggleton's Curses, at which George has been an Artist in his day, and his Brother Penn follows him close, for he avouches the most cruel*

E of

of these sort of Complement, in *Reas. agt. Railings* p. 165. as if these *Quakers* had a Patent to revile, and pronounce People Damned.

But pray look upon G. W's other confident face, in his *Apost Incendary*, p. 4. where he says, *As for our confessing that WE are the Church of the first born, let OUR DOCTRINE, TESTIMONY, LIVES and SUFFERINGS bear witness.*

To which I say, SO BE IT, let their Doctrine and Testimony (before cited) bear witness, and let their Lives bear witness; for let their preaching against the Delights & Fashions of the world, and against REVILINGS, Envy, Pride, Covetousness, and other Debaucheries, bear witness while the world sees them guilty of all these things, as well as others.

Now, let them come forth and give a better Demonstration than their bear *Say-so*, that they are the Church of the first born, more than other Professors of *Christianity*, or else who do they think will believe them?

And lastly, As to their Sufferings bearing witness that they are the Church of the first born; I say if they will have Sufferings to be a Demonstration then is the Church of England, (whom they have so much condemned) the Church of the first born for they have really out-done the *Quakers* in Sufferings, as all the impartial will judge; for how many of them have expired in the Flames! how many strange cruel Torturers and bloody Massacres

rees in divers places, have many of them suffered
for Religion! and doubtless, God would enable
them to endure the like Sufferings again, rather
than they would renounce their Religion. The
like may be said of the Reformed Churches be-
yond Sea, what cruel Sufferings have they under-
gone!

Thus (*my Old Friends*) you may perceive how
willing I am, that you should see that you are (at
highest) but upon even ground with other *Chri-
stian Professors*, whom you condemn; yea, cer-
tainly you have exceeded all that I yet ever
knew, in *Equivocation, hiding of Sin, Reviling, &c.*
Tis my Prayer to God that I may be Instrumental
to bring you down from despiling your Fellow
Creatures, Professors of Christ as well as you.

But G. W. to prove the *Quakers* to be indeed
the true Church, and not the *Baptists*, says, in
Qrs. plainness, p. 33. *We have a Record in Heaven,*
and also in many Consciences, &c. Now, Mark,
does not the *Baptists* say the same, in their Book,
called, *A way to Zion*? So that here one brings
as good Proof as t'other; one says, and t'other
says; yet G. F. unchristians all Professors, but
themselves, for in his *Professors Catechism*, his very
first words are, *Come you Unchristians, let us talk*
with you. But to face about again, W. Penn in his
Perswasive to Moderation, pag. 46 calls them all
Christians, and says, *They only differ in the Com-*
ment, all allowing one Deity, Saviour and Judge,

good Works, Rewards and Punishments. But the same W. P. turns again, and in his Rejoynder, p. 339. says, Oh! the Dreadful Darknes that overspreads the hearts of the called Christians. Therefore says S. Fisher, p. 773.

Now this, not the other, anon its either,
Then by and by, its both and neither.

CHAP. III.

A Short Summary of Citations from the Quakers Books, shewing they deny Jesus of Nazareth to be the Christ.

See at Numb. 36, 20. where they hold those to be false Ministers, who preach Christ without, & bid People believe in him as he is in Heaven above; And that the Light within is Christ, and is ONLY and principal, and admits not of another. Also, at Numb. 15, 51. where they deny a God imagined to be beyond the Stars. And deny God and Christ to be a Man in one Person.

Now, he who is the Christ of all true Christians is Jesus of Nazareth, who is God and Man in one Person; and this Person is without all men in Heaven above, yea, and beyond the Stars too, and cannot be in any man. But he who is the Christ of these Quakers, they here shew, is not without man, not in Heaven above, not beyond the Stars,

God and Man in one Person; but that the
 Light within is *Only* their Christ, and admits of
 no Other. And W. P. largely declare, That this
 Christ, or Light within, is the same, and no
 other than was in the *Jews* and *Gentiles*, before
 Christ became *Jesus of Nazareth*, see & ason agt.
W. P. p. 16. Behold how plain their Books are
 denying *Jesus of Nazareth* to be the Christ!

Again, see at *Numb.* 43. where J. W. denys
 Christ to have any Body of flesh and bones, but
 only the Bodies of men on earth. Also, denys
 that Christ dyed. And also, *I. P. Quest.* p. 27.
Is not the Substance the Light, the Life, called
Christ, where-ever it is found? Doth not the Name
Christ] belong to the whole Body, and every Mem-
ber of the Body, as well as to the Head?

Thus, by their Doctrine, every believing *Quaker*
 may be called Christ, as well as he that suffered
 the Cross. But I dare say, no true *Christians*
 believe thus, they believe *Jesus of Nazareth* to
 be Christ, and that the Name belongs to no man
 else, no, not to the best man on Earth. Also,
 they believe the true Christ hath a Body of flesh
 and bones, without all men, and that he did dye
 contrary to what those *Quakers* say of their
 Christ.

You may also see many other Passages cited
 in this Book, that confirm this their denial of
 him to be Christ. As, one at *Numb.* 38 where
 W. P. denys the outward Person that suffered to

be the Christ of God. And another at *Numb. 24.* where G. F. says, *The Seed of Abraham is the Saviour of the World*; and at *Numb 12.* W. P. says, *This Seed is the Light within*, and not what proceeded from the Virgin, Chr. Quaker, p. 97.

But to be brief, take one Passage from *Christians Quaker*, p. 10. W. P. says, *Though this general Story was obtainea, and holy Priviledges there-with, and that the holy Body was not Instrumentally without a share thereof, yet the Efficient and Chief cause was the Light and Life*—Pag. 111. So that it is far more can approach the honest sort of Professors of Religion &c.

Observe how far they approach other Christians; He calls the Body HOLY, but can this be other than Hypocrisie? for as is noted at *Numb. 49, 59.* he holds the Body to be earthly & perishing and yet here calls it Holy; nay, the whole Man Christ he calls, *The Finite Impotent Creature*; yet here, (four years after) to hide the matter calls the Body holy. Behold the Fruits of pretending to be Infallible! for whatever they publish, though never so blasphemous, they cannot retract nor condemn it, but use what deceit they can to cover and justify all.

Note, Tho' some of their late Doctrine seem to contradict some here cited, by being otherwise worded, G. W. shews, that all that may well and yet they intend the same thing, *Connt. Conv.* p. 72. and we must be content so to take it, they repent and condemn their old Doctrine.

C H A P. I V.

Of calling Names for Religion.

THOUGH these *Quakers* do blame all others for calling hard Names, yet they seem not to come short of others in this matter, by what follows.

Rejoynded, p. 427 *W. Penn* with one Tongue accuses *J. Faldo* of Railing, and ill bred Names, and yet with his t'other Tongue he calls *J. Faldo* these ill bred Names, viz. *Revengeful, Canniball, Cur yelping at the Moon, &c.* see his Introduction, and p. 405.

Also, *G. Whitehead*, with his smooth Tongue, (in Counterfeit Convert) says, *Why do you thus write, why do you trouble the World with such BITTER Treatment?* But then with his Rough Tongue he calls some seperate *Quakers*, for their denying Womens Meetings, &c. *Vile Apostates, Unruly Beasts, Dogs, Wolves, Devils incarnate, &c.* So now it may be said to him, *Why dost thou thus write? Why dost thou trouble the world with such bitter Treatment?*

Again, *W. P.* in *Reas. agt. Railing*, p. 165. he justifies, and declares that he abides by these ill Names given by *E. Burroughs*, p. 30, &c. to wit,

Thou Jesuit, thou Sor, thou Sorcerer, thou art a Serpent, and the Curse of God is eternally upon thee; Thou art shut out from God forever, thou filthy polluted Beast, thou dark Beast & Conjuror, &c.

And yet in *Address to Protestants*, p. 242. he at once unchristians himself and all his Brethren, for so doing, for saith he, *Men that call Names for Religion, may tell us they are Christians, if they will, but nobody would know them to be such by their fruits, to be sure they are no Christians of Christs making—* Good Reader take Notice of it; Alas! how has the man forgot himself!

Again, in *brief Discovery*, p. 7, 8, 9. by G. F. and others, *The Priests are a Viperous and Serpentine Generation, Thieves, Lyars, Anti-christs, Conjurors, Witches, Devils, greedy Dogs, really they are Blood-Hounds, still hunting and gaping for their Prey like the Mouth of Hell—Being universally the Bane of Soul and Body, for whom the Theatre of Gods most Dreadful Vengeance is reserved to act their Eternal Tragedy upon;* Thus W. Penn in his *Guide Mistaken*. &c.

But hold, let us hear what G. F. says, That himself and W. P. are for distinguishing a Generation of men by hateful and reproachful Names, Why, in pag. 8 of *West ans. North*, 'tis said, *He, whoever he be, who distinguishes a Generation of Men, under one and the same Government, from the rest, and puts upon them a hateful Name of Distinction & Reproach, whereby they & others are set in Opposition,*

breaks the Peace, overthrow the end of the Law, and
leads into War, and every evil Work, and juſt as one
an evil doer in a high degree.

Thus here is a Continuation of their SO, NO,
NO, SO : Here they call themſelves no Chriſtians
of Chriſts making, and not only ſo, but alſo Evil
doers in a high degree; for I here affirm, by all
the ſkill they have, they cannot invent or uſe more
 hateful and reproachful Names than theſe; let
them confute me, if they can.

Thus I thought fit to give a hint only of their
poſing the World with ſuch *Bitter Treatments* (as
G. W.'s word is) I could infer forty times as
many ſuch Complements out of their Books, if
they were worth reading, yea, enough to fright
the ſober People, if this will not. But I ſhall con-
tinue, with only inserting a few Rhymes out of
their Book, called *Righteous Judgment*, in answer
to Fr. Bugg, p. 97. to ſhew what prodigious and
profound Railery proceeds out of their ſecond
Days Meeting at London, as if the *Quakers* were
the only People excellent in the more ſerious part
of that Infernal Practice of inventing or uſing
Hellish Epithites They begin thus,

Thinkſt thou to ſcare us out of our good Order (of
Men and Womens Meetings) with thy Goggle-eyed
Image of Jealouſie, which if thou diſt ſee through
thy Spectacles, might aſright thee out of thy ſhallow
Conceits.

An Ugly Spectacle for

*Rogers Team, risp, Pennymen, Bullock & Bug,
 Dark Devil driven dungy Gods, desperately lugg,
 Being tyed to the Tail of their seperate Schism,
 Popish Libertine, Heathanism, Judaism, Atheism.*

Now, is it not impossible for men, by words, to utter more base and wicked railing Reflections than these Rhymes contain? But herein are they still self-condemned also, for says G. F. Gr. *Mystry*, p. 237. *The Work of the Ministers of the Gospel was not to reflect on Persons, or strike at Creatures; thou that reflects on Persons, thou art a false Prophet, &c.* Thus not only our Neighbour Preachers, but also those who have of late come over Sea to visit us, are false Prophets (by this their Doctrine) for their Reflections. And yet, how frequently do these false Prophets tell their Hearers, *Tu for your good that we spend and are spent, and leave our Countries, our dear Wives and tender Children, and altogether deny our selves of this World, &c.* I confess, this is so plausible, that I think it might affect all Christian hearers, but especially such who neither considers the manifest effects of their late Ministry, nor the worthy Observation that our Saviour made of some, *who compassed Sea and Land to make one Profelise* [and why not these to make many] *but when he is made, says our Lord, they make him two fold more the Child of Hell, &c.*

Note, These five men inserted in the aforesaid Rhymes,

Rhymes, they call a Team of Devils, and here I expect they will put me in for a sixth Devil. But seeing 'tis contrary to Law to put six Horses in a Team, I query whether a Team of six Devils be not unlawful also?

CHAP. V.

Of Prophecies.

OF the many Prophecies and Predictions that I could mention out of my old Friends Writings, I shall at present only set down two.

The first is the Prophecy of Solomon Eccles against John Story, who (as S Eccles charged him) contemned Womens Meetings, viz. *This is the Word of the LORD to thee, This Year thou shalt Dye, because thou hast taught Rebellion against the Living God.*

The second, is the Prophecy of G. Whitehead against George Keith, viz. *And thus saith the LORD, Because thou hast poured out Contempt, Scorn and Reproach upon my Servants and People, I will assuredly pour out and bring great Contempt and Scorn upon thee*

Note, If others think Curses to be fitter Names for these, I'll not contend. But however, Sol. Eccles not wording that of J. S cunningly enough, he happened to be a false Prophet. Therefore

Age

Age and Experience has taught *George Whitehead* *Otherwise to word the matter*, (as he tells us in his *Counter. Convert*, p. 72.) for if G. W. had predicted some signal or eminent Judgment or Mischief to have befallen G. K. according to the greatness of the Wickedness, that they charge him to be guilty of, he might have mist it too, and so have hazarded his honour of being accounted a Prophet, by his Brethren and Friends. But now, 'tis but to conceit that G. K. is scorned and contemned [the fate of all men, less or more] and G. W.'s Prophecy is fulfilled, and he keeps his Honour by *thus drastically wording the matter*.

And truly, we can hear no better account of these Preachers late Prophecys of Judgments to fall on several Towns and Places in *England* within certain Months, not one of them is fulfilled, that we hear of; And though the Prophecy against *Plymouth* was so particular, that at the Time prefixt most or many of the People left the Town, but the Judgment not happening, they returned home, saying, *This Quaker was a false Prophet*. Well, my Friends, I was willing only to give you a small hint of some of your Prophets Infallible Prophecys, advising you and them to observe G. W.'s Rule, viz. *Otherwise to word the matter* for the future, or cease blaspheming and taking the Name of the Lord in vain, as is too frequent for you to do.

CHAP. VI.

Of Infallible Discerning.

Having met with but poor proof of their being Infallible Prophets, among the Prophets, let us in the next place come to their spirit of *Infallible Discerning*, and see how they discern more than others. The first instance shall here bring is out of G. F's *Great Mystery*, 107. where he says,
The Quakers are of Abraham's stock, before Antichrist was, or you (Priests) were; and the Quakers witness, they are made free from the wrath to come, and thou (Priest) sayst, that the holiest man cannot give an Infallible Character of another man; hast thou in this discovered thy self to be no Minister of Christ, or of the Spirit, who cannot give an infallible Character of another man, how canst thou minister to his Condition? how canst thou see where he is? how canst thou see them that be turned from the Darkness, and that be in Darkness, and distinguish the one from the other, an holy man from an unholy man, how canst not give an infallible Character of any man's state? Pag. 89. Thou art an ignorant man, how canst thou minister to the People, not knowing the Condition they be in, unless they tell thee. And p. 4. You

that have not that which is Infallible to judge in you, know not the Spirit of Christ, neither can you judge of Persons or Things; and have not the Infallible Judgment, neither have you the Word of God in your hearts, nor Christ which is Eternal and Infallible.

You must Note, that this is spoke of and to the World, the Priests of the World; but then he turns about, and tells what Friends have, viz. *All which* (i. e. the Word of God, infallible judgment, &c.) *the Quakers have to judge of Persons or Things.* And p. 8, 249, 267. *The Quakers are the Preservers & Savers of Souls. [A rare People!]* — *Them called Quakers the ONLY Ministers of Christ* — And how can they but delude the People, who are not infallible? Thus far G. F.

Now by this Doctrine the Quakers are not Ministers of Christ, but Deluders of the People; for, they have not this infallible Discerning, as those manifold Examples testify, for have not many of their Preachers and Elders been guilty of diverse gross F. ils, especially *Whoredoms* and *Adulteries* and yet have still kept their outward Ministry and Station, and their state not discerned till by accident it has been outwardly discovered? And therefore, should they not look upon the many Discoveries that has been made of their falling into those snares, to be brought from the Justice and Mercy of God to them? Is it not as a Judgment upon them, for presuming to pretend to such high Attainments, beyond all other

Christ

Christian Professors now living; *Next*, as a Mercy
 into them, to shew them their Weakness and
 presumption; if happily they could see it.

For why cannot my old Friends about *Delaware*
 see that they want this Spirit of Discerning, as
 much as other People, by those late ill Examples
 of divers of their Preachers, especially of their
 judging unlawfully concerned with Women, yet
 their State undiscerned, till discovered, as afore-
 said; and especially that of *Rob. Ewer* at *Phila-*
delphia, whom the Meeting of Ministers (that
 was kept at his House, did not discern? But
 which is to be lamented, some are so blinded by
 their Preachers crying out, *All is Lyes*, that they'll
 scarce believe these things, No, not this of *Rob-*
ert, tho' Publickly proved.

Take one Passage more for *Infallible Discerning*,
 from *Richard Hubberts* Works, patroniz'd by
W. and others, p. 212. he there tells a Priest,
 that they are Lyars that say the Ministers of the Go-
 do not know who are Elect; for they could dis-
 cern the Elect from the World. So these Teachers
 that know not the Elect (says he) and yet exhort all
 their Hearers to believe, and lay hold on Christ, their
 teaching is vain. And these Priests (says he) tho'
 they take Sums of Money of their Hearers, yet they
 know not who are elect among them.

Come on, my old Friends, come prove your
 selves, try your selves, and let us know next time

you print, whether by this your Rule, there be one Gospel Minister now left amongst you?

But to wheel round about, and knock all down again, *W. Penn* says, in his *Rebuke* p. 22. *We ascribe not Infallibility to Men, but to the Grace of God, and to men SO FAR as they are led by it.* Behold Reader, and note this Rhetorick well! For are not other Professors, yea, ALL men in the world SO FAR infallible, as well as *Quakers*? here *W. Penn* has given away the *Quakers* cause, and set them on even ground with others. But says *G. W.* *I cannot give away our cause, for we have sufficient evidence of discerning of Spirits, Timorous Revilers* p. 3. Thus *George* thinks fit to keep up his Confidence with bare *Say-so's*, though he cannot but know that the world knows his *Say-so's*, to be false. And I have known a silly Women cheat their pretended Spirit of discerning, who travelled from Meeting to Meeting, through several Counties (being bravely received & entertained by Friends) and scorned, till discovered to be no *Quaker* but others: And such things as these has made them find out a way to help their Spirit of Discerning by admitting none now to travel [on Truths account, as they call it] without Certificates so that tho' *G. W.* in *Qua. plainness*, &c. tells *They have a Record in Peoples Consciences*; yet now they must have a Record in their Pockets, or else I'll assure them, their Friends will not receive them, by their Conscience Record; Let them

deny this if they dare; and tell me how many Friends comes over Sea hither, or goes hence to other Countries to preach by their Consciences Record, without their Pocket Record. And thus is G. W.'s Dec it seen, with their sufficient Evidence of Spiritual Discerning, fore said.

But I had almost forgot, how that of late years their infallibility seems to be run out of particular Persons into the Body of Friends or Church, as G. W. demonstrates in his *Apost. Incend.* p. 4, 16. where he declares them (the Quakers) To be THE People and Church of God, and so to be In all, and CANNOT ERR, nor be deceived. But where is this Body or Church? sure not that Meeting of Ministers at Robert Ewer's House in Philadelphia. No, Sam. Jennings lets us know, 'tis at London; for in his Speech at that Yearly Meeting, 1694 he declared: That the Meeting in America depended on that at London. So then it seems, the Meetings else where are but Members of that Body at London and 'tis clear, that the Members so depend on the Body, that if the Body dyes, the Members cannot live. This indeed is the Foundation Principle of Old Rome. And here Samuell Jennings has shewed us where New-Rome is. Indeed I lately read how that the Quakers in England presented six Publick Adresses to the late King James in four years time; but in five years that King WILLIAM had reigned, they had not presented one to him: And does not this then

F

shew

shew, that those *Quakers* who thus addressed King *James*, are as near a kin to the *Papists* as *Sam. Jennings*? I also read one thing more, *viz.* That the Pope once set up Womens Meetings for the increase of Faith among the *Waldenses*; and I cannot find that ever any else has done the like, beside *Geo. Fox*, &c. and yet I have searched the Scriptures, and some Church Histories too; and 'tis pitty that they have no other President but the Pope, for those Meetings are certainly of service in Deeds of Charity and Hospitality.

In divers other things there seems a very great Harmony between Old Rome and *Sam. Jennings*'s New Rome, which I am not desirous to repeat now. This know for certain Friends, that the way to recover the deceived, is to discover, lay open and witness against the Deceivers, see *T. Elwood*'s Epistle p. 72. Therefore since this Truth has chanced to drop from *T. E*'s Pen, I shall add, that though my old Friends oft bless themselves thus, *viz.* *WE* are redeemed from a vain Life & Conversation more than any Society in Christendom; *WE* are the ONLY Professors of Truth; and *WE* are in the Truth. and ALL OTHER Professors are OUT of the Truth [and so says the Pharisees, *We* are no other as other men, *We* give Alms, *We* Fast twice a week &c.] Yet I must now say for them, *We Quakers* do not, nor never did out-do the *Papists* in general as to Life & Conversation; but herein the Righteousness of *Papists* & *Quakers* doth so harmonize

that it made the late King James say (as I have an account) in his discourse once with R. Barclay, That if he were disposed to change his Religion, he would turn Quaker. No marvel then why!

But I cannot well omit giving one instance more about the Foundation Principle of Old Rome or top stone of Popery; See *Plain Dealing*, &c. by P. Livingstone, page 12, 20, 22. where treating about that he calls the form of Truth, viz. giving the Hand, the Hat, and going to Meetings, he says, Friends that stand in the Life, and are in the Body, know that there is not, **NOR CANNOT** be preservation out of the Body; for they that are out of the Body [of Friends] are out of the Faith; And the Lord hath chosen the Quakers a peculiar People, above ALL People upon the Earth; and we are to turn to no other People, &c. Mark just so the Papists say; There is no Salvation or Preservation out of the Body or Church. And that they must believe as the Church believes, or they cannot be saved; as he further says, p. 23. They that believe not as the true Church believes, **CANNOT** be saved; but this we know of an infallible Certainty, that **WE** being faithful in the Truth, those that are gone from us are of another Spirit, and Not of the Faith of the **TRUE** Church.

The very same the Papists say, **WE** are the true Church, and All that are gone from us, are not of the Faith of the true Church. Pray consider, where these Quakers are, And also whether Old Rome can lay a

greater Necessity on such low exteenal Ceremonies, as the *Hand the Hat*, and going to Meetings? for, he affirms p. 5. *That Spirit that leads from the practice thereof, to be a dark Spirit, cleanness and freedom is not in it, but it will lead into bondage.*

But how quite contrary this is to that in *Truths Principles*, p. 24, 51. *Every Man ought to be left FREE, as the Lord shall persuade his OWN Mind, in doing, or leaving undone, this or the other Practice in Religion.* This indeed looks quite with another face, clean contrary to *Rome's* Impositions afore-said; and yet these *Quakers* would have us believe they are led by the ONE Spirit. But I perceive *J. Crook* that wrote that Book, is not a fit Man for their Society.

CHAP VII.

Of the Scriptures.

C*hristian Quaker*, pag. 104. *W. P.* cites and transposes the Apostles words, thus, *Lo, in the Volumn of the Book it is written, I come to do thy Will, O God, A Boay hast thou prepared me.* But grant *W. P.* hath not altered the Sense of that Text, yet by *W. P.*'s own Doctrine, 'tis very questionable whether that be true Scripture, especially because what is written in the Volumn of the Book

Book of the old Testament, is only this, *Sacrifices and Offerings thou aidst not desire, mine Ears hast thou opened, Psal. 40. 6.* Mark, here is not a word of a Body hast thou prepared me, which he and his Brethren make such a Noise about in their Books.

Now says W. P. (Rejoynder, p. 38) *I cannot but observe at what a suspected rate the Scriptures have been both first collected, and then conveyed through the several succeeding Ages—I may well object, Are we sure the Judgment of them who first collected them was sufficient to determine what was right, and what not?—(Also) How shall we be assured that in above 300 years, so many hundred Copies as were doubtless taken, should be pure and uncorrupted, considering the private Dissensions, the readiness of each party to bend things to their own belief, and the growing and succeeding Faults of leaving out, adding, transposing, &c. Nor was the Collectors Judgment Infallible—Learned men tell us of little less than 3000 several Readings of the Scriptures of the New-Testament in Greek. Hence we may observe the Uncertainty of J. Faldo's Word of God, &c.*

Now therefore since W. P. thus declares the Uncertainty of the Scriptures of the New-Testament, and the Psalmist (to which the Apostle seems to refer) shews that Text to be altered, why then should he and his Brethren build such monstrous Principles upon so uncertain a Foundation as they render it? That upon these words,

(which it seems are properly) *Mine Ears hast thou opened*; as that therefore he who dyed at *Jerusalem* was not Christ, but a prepared Body; and that the *Jews* did not see Christ, but a prepared Body; and that the outward Person born of the Virgin was no part of Christ, but only a Garment (see *Numb.* 38, 48.) And to strengthen this Anti-scriptural Doctrine, *T. Elwood* has one knack in his *Truth Defended*, p. 138. where he ventures to belye the common Creed; *The common Creed* (says he) *called the Apostles Creed, says, Christ was conceived by the holy Ghost, Though born of the Virgin.* Now pray search the common Creed, and see if the word [*Though*] be there to be found. Behold this great *Quakers* Champion! O what an Imposture would he have rendered *George Keith* to the World, had he wrote this Lye of the Creed.

Note further, *W Penn* cites and defends this Passage, *Rejoynder*, p. 61. *Quest. Of what service are the Scriptures, as they are given forth and recorded without?* *Ans. Much every way* (saith he) *and there is an Agreement and Union between the Spirit within and the words without.*

Observe here how this wise Man confounds himself: The Scriptures, by his account, are altogether Uncertain, and suspicious (at least) of being corrupted; and yet there is an agreement and union between the Scriptures, as recorded without, & the Spirit within. How does he here
render

Under the Spirit Uncertain! One may see by this, that a man who writes much had need have a good Memory, or a stable Faith.

Again, something like this is that late Confession of G. W. in his *Counter. Convert*, p. 26. *We prefer the holy Scriptures (saith he) before all the books extant in the World.*

Now, observe here how G. W. carries a double face to deceive his Reader; for he does not say, that he prefers the Book called the Bible, before all Books extant; no, for then he would contradict their Old Books; for the Scriptures in the Bible they esteem Uncertain (as above) And their former Doctrine shews plainly what those holy Scriptures be, which they prefer; for in *Truths Defence*, p. 2. 104. they say, *You might as well have condemned the Scriptures to the fire, as our Papers and Querys*—for our giving forth Papers or printed Books it is from the immediate and eternal Spirit of God. Hence it appears, that those holy Scriptures which they prefer, are their own Books, and so much or such parts of the Bible as they will allow to remain uncorrupted, &c. And thus this insincere *G. Whitehead* hides himself, by a deceivable meaning, as is more plain by what he says in his antient Book, called, *Truth defending*, p. 7. *That which is spoken from the Spirit of Truth in any (says G. W.) is of as great Authority as the Scriptures and Chapters are, and GREATER, &c.*

Now, let the Reader judge what those holy

Scriptures are, that they prefer before all Books extant in the World. And as to what parts of the Bible they will allow to be holy Scriptures, hear what *Job. Whitchard* says in *Refuge fixed*, p. 17. viz. *Whether Moles or Hermis were the first Pen-men of the Scriptures? or whether both these, and not one? And whether some words were not spoken by the grand Imposter, some by Wicked Men; some by Wise Men; applied; some by good Men in express'd; some by false Prophets, and yet true; some by true Prophets, and yet false, &c.* Now Reader, do but compare this with what *W. Penn* says before; and then if my old Friends, for time to come, should object and say, *There are seeming Contradictions in the Scriptures, (or Bible) and therefore well may our Friends Books seem to contradict each other.* Pray let them know, that there are not only seeming, but real Contradictions in their Books; but not in the Bible. And as to any seeming Contradictions that may be in the Bible, they themselves (as above) have given the reasons why 'tis so, viz. having been corrupted; but their Books cannot be corrupted, because we have the first Impression of them, which they say, are given forth from the Immediate and Eternal Spirit of God, and so must needs be better and more certain Scripture than the Bible, according to their own Doctrine.

Now as to the Titles they give to the Scriptures, take a little more of their Clink Clank (as *W. P.* says of the Priests) for in a book of *G. W.*'s call'd, *David's*

David's Enemies discovered, p. 7. he says, *These Quakers, do NOT call the four Book of Matthew, Mark, Luke and John, the New Testament and Gospel, as thee and thy Generation (of Priests) do.*

but T. Elwood, in his *Antiquate*, p. 81. calls the Writings of Matthew, Mark, Luke, and John The New-Testament Scriptures of Truth, and so is no Quaker, if G. W. say true; for so he sees cause to word the matter.

Again, J. Tomkins and W. Penn put out a Book, and call it, *The Harmony of the Old and New Testament*, and so are no Quakers, if G. W. say true. I pray Note, I though they tell of the Harmony of the Old and New Testament, yet there's but little Harmony in their Books, which they esteem equal with, if not prefer to the Scriptures.

Again, W. Cason, in his Books to his Friends, p. 35. 42. calls the Writings of Matthew, Mark, Luke and John, The GOSPEL, and so is no Quaker, if G. W. says true. Well, what think ye, my Friends, can we suppose these men are any more led by the ONE Spirit, than others are? Truly Nav.

But to face about again, G. Fox, in his Book, *Drawn from the North*, p. 14 saith, *Your Church is Steeple-House, which is Carnal, and your Teacher Carnal, your Original is Carnal, Hebrew, Greek and Latine; and your Word is Carnal, the Letter; and the Light is Carnal, the Letter. So Dust is the supports Meat; their Original is but Dust, which is*
but

but the Letter, which is Death; Their Church is Dust, a heap of Lime and Stone gathered together. So the Serpent feeds upon Dust — And their Gospel is DUST, Matthew, Mark, Luke and John, which is the Letter.

Now Observe, first, how he tells of the Serpent feeding on Lime and Stone; pray is not this Carnal too? had not the Devil need to have strong Teeth to know upon Steeple-Houses? Sure this is both Carnal and Ridiculous, or Ranter-like.

Secondly, He renders the Scriptures all alike Carnal, Dust and Serpents Meat, with Hebrew, Greek and Latine. Here's no preference, except in their own Books, and some of those they entitle, *The Word of God, The Word of the Lord, A living Testimony, &c.* Now if they say the Bible will grow Old and molder away, and become Dust I say, so will their Books too. And if they say 'Tis the Sence contained in the Words of their Books which they call the Word of God, the Word of the Lord; I say, the like is understood of the Scriptures in the Bible. And yet (as do the Papists, so) they have opposed others, calling them Lyars that say *The Scripture is the Word*; If this be not Equivocation, I say again, 'tis an exalting their own Books above the Bible. Above the Bible did I say yes, why not? for the aforesaid Book, called *News out of the North*, was (as G. Fox says, p. 1.) *Written from the MOUTH OF THE LORD*,

who is Naked, and stands Naked before the
 clothed in Righteousness, whose Name is not
 known to the World, which was prophecyed of, but
 fulfilled. Therefore it must needs be better
 picture than the Bible, for they tell (as above)
 Uncertain that is.

Therefore, whatever late Confession they have
 made, in pretending to prefer the Scriptures of
 Prophets and Apostles before all Books, it
 will be no other but Deceit, till they condemn
 the old Doctrine; for G. VV. confesses, Their
 confessions may be the same, tho' they may see cause
 to use otherways to word the matter, Count Conv.

72

and Lastly, Sam. Fisher says of the Scriptures,
 were their Transcriptions and Translations never
 certain and entire, by answering to the first Original
 copy, yet are not capable to be so all men) any other
 as a Lisbon Rule or Nose of Wax, see his Addi-
 tional Appendix, p. 21. Mark how he affirms
 that if the Scriptures were never so true, yet
 they are capable of being NO OTHER than a
 Nose of Wax. Now I dare affirm, there is no sort
 of People else in Christendom, except Papists, will
 speak thus of the Scriptures. But experience tells
 That all sensible Christians who protest against
 Popish Principle, cannot but have an evidence
 of themselves to the worth and purity of the
 Scriptures, by those sweet Streams of Life that
 issue forth by reading and meditating thereon,
 beyond

beyond what can be felt by reading any other Books.

But before we conclude this Head. take our Verdict more from *W. P's Spirit of Truth*, p. 3. *The Scripture* (says he) *is much like the Shadow of the true Rule.* Now all men know, That the shadow is a vain empty uncertain thing, sometimes two or three times longer or shorter than the True or Substance.

Again, *W Smiths Primer*, p. 11. 12. Quest *What is the Service of the Scriptures, if they be not a Rule and for tryal of things that are spoken?* Ans. *They are of great Service, Child, and are to be read and believed—(But) if thou lookest upon the Scriptures for A RULE, and for Trying, thou givest that which belongs unto Christ, &c.*

Note, Here the Scripture is denied to be a Rule at all, no, not so much as to try actions or words. But he says, *They are to be believed*; yet *W. P.* shews them to be *Uncertain*. So we must believe that which is *Uncertain*, and no Rule in any case. Is not this rare Doctrine!

But to face round about again, *E. Burrows* in his *Hue-and-Cry after false Prophets*, says, *I lay all People to the Line of Judgment by THE RULE of the Scriptures, and the Spirit that guides them*, see p. 88^a. where he not only makes the Scripture *A Rule*, but *The Rule*, yea, so far as *A Rule*, that he tries, judges and condemns the Preachers by the express words of Scripture; as *Uncertain and Corrupt* as they render them before.

But as *Sam. Fisher* says of the Priests, so pray
 serve G W's Rounds, Wheelings & Whirlings,
 in his Book, *Tit. Ishmael*. &c. p. 3. 10. he asserts,
 The Scripture of the Bible is Carnal, the Letter is
 death, and killeth; yet he calls his own Writings,
 Light and Life of Christ, &c. But to face
 out again, he tells us, They prefer the holy Scrip-
 tures before all Books in the World. But then Round
 goes again, saying, That which is spoken by the
 Spirit of Truth is of as great Authority as the Scrip-
 tures are, & greater, &c. [And that their Writings
 are given forth by the Eternal Spirit of God] But
 Round again comes George with a back stroke,
 in *Qrs. plainness*, p. 71. he says, Our Intention
 and Principle never was to bring our Books in Compa-
 ny with the Scriptures. O Confused Confidence
 and Self-Contradictions!

CHAP. VIII.

Of Magistracy and Government.

Although I have plenty of Instances before me
 to cite out of my Old Friends Books, I shall
 begin with my Neighbour *Sam. Jennings* Book,
ould, The state of the Case, p. 73. where he says,
 Magistracy and Government we always intend to be
 the Ordinance of God.

Now

Now Observe, here S. Jennings deals deceitfully and dishonestly, in pretending to be what really they are not; for he does not tell what nor whose Government they have always owned to be Gods Ordinance; for these words of his imply, that they have owned all Government under which they have lived, to be Gods Ordinance, whereas their Books declare they own no Government to be such but the Government of those who witness Christ to rule and reign in them, all other Government being but as a cumbersome Tree that must be cut down; for in *The Light*, by W. Smith, p. 16. saith, We own Government and Magistracy that stands in the Power of God and executes true Judgment within the Gates, calling down Sin and Evil-doers, and setting up Righteousness, and I HOPE that walk therein. So here 'tis not the Government of such as cause them to suffer loss of Goods and Liberty, that they own to be Gods Ordinance, As is further shewed from *Great Mistry* p. 90. by G. F. Such as are turned to Corruption (saith he) are Hypocrites, they are gone from the higher Power, and so for the Lords sake the Saints cannot be subject to that Power. And p. 20. of *News from the North*, Sing all ye Saints, clap your hands and be glad, for the Lord Jehovah will reign, and the Government shall be taken from you pretended Rulers, Judges, Justices, Lawyers and Constables; all this Tree must be cut down and Jesus Christ will Rule alone. Again, *The Light* will Overturn Kingdoms, Nations and gathered Churches.

Churches, that will not own me the Light in them;
G. W's *Light and Life*, p. 11.

Now, is it not evident from hence, that if
Sam. Jennings had exprest himself in the antique
simplicity of a *Quaker*, he should have worded it
thus, viz. *Magistracy and Government we own to
Gods Ordinance, so far as we (or Christ in us)
have the Command of it, because we know no People
but, that so own and witness Christ to Rule. So that
when such men rule, 'tis no more them that Rule,
but Jesus Christ alone (as above G. F. intimates)
the present Government being but a dead Loath-
some Form.* As T. Edwood (Sam Jennings intimate
brother) says, in his *Alarm*, p. 6. Did you not
make a solemn Covenant with God, That
you would Extirpate Episcopacy, that Dead Loath-
some Form? Did you not spew it up? And will you
take it up again, and lick up your old Vomit? O do not
do not run willfully into Destruction again. We
bring Misery to the Upholders of the Priests of the
world, i. e. the Rulers, for 'tis they that uphold
the Priests.]

Again, G. Fox, in his Book called, *Papers given
to the Heads, &c.* p. 9. saith, Are not all
those that will dote so much on an Earthly King
TRAITORS against Christ? Neither do you
say (saith he) that there were any Kings since the
Apostles days, but among the Apostate Christians and
false Church. Christ is King alone, and makes his
Disciples Saints, Kings and Priests, to reign upon
the

the Earth: These are true Christians, and will they have any more Kings among them but Christ? They are out of the Life and Power that make such work for an Earthly KING, and EARTHLY POWERS.

Come, Mark that, *W Penn*, with thy Industry in getting Grant after Grant for Kingly and Earthly Power. And Mark that, *S. Jennings*, who said it to the Separates, [not long before their second time thy Horns were cut from pushing with Kingly or Earthly Power] *WVe will take care that you shall not be our Judges.* And Mark that my old Friends in general, with your diligence engross and keep what hold you can on Earthly Power. And behold your Apostacy!

Now had not the Wheel been so turned about that *S. J.* and his Brethren have lost the antient Marks of simple hearted *Quakers*, what need he such craft, to pretend to own what they really do not? or are they sensible how they are fallen from their antient Principles, and now see their former Weaknesses, why then are they too Proud or ashamed to follow the Example of good men in all Ages, to confess and repent, and leave a Memorial thereof to Posterity, as they have done. O I know the reason; this they cannot yet do! for then down goes their great pretence to Infalibility.

Lastly, *W.P. Address to Protestants*, p 234. we will give antient Story credit (saith he) we shall find

that worldly Weapons were never employed by the
 Christian Church till she became Worldly, and so
 not to be truly Christian: But why should I say the
 Church? her Leaders have taught her to ERR. I
 confess had not antient Story informed me, that
 Christian Societies have apostatized, when
 they grew numerous, I should have admired at
 this passage, that the same W. P. should in so few
 years after he wrote it, not only fall into that
 apostacy himself, but also draw many more with
 him. But some think W. P. has wit enough to
 take out to all that see with his Eyes, that the
 sword of the Magistrate, viz. Constables Staves,
 Sheriffs Weapons, Stocks, Prisons and Gallows are
 not worldly Weapons, but Spiritual Weapons,
 commonly used by Quakers. But however, tho' he
 shewed the whole Church of the Quakers
 concerned in Government; about Delaware, are
 not to be Christian, yet he confesseth himself (as
 from a Leader) to be the cause of it; for he saith,
 Leaders have taught her to Err.

CHAP. IX.

Of Persecution and Prosecution.

Indication of the Quakers Principles, p. 55. says,
*We bear Indignities and Injuries, and being
 reviled,*

reviled, they revile not again; and we resist not evil; nor are we in Revenge, but leave it to the Lord, whose Vengeance is, and he will repay it.

But Sam. Jennings in his State of the Case, p. alliedges, That they could do no O trusty Trojan less than prosecute and fine G. R. since the days of and T. B. without the violation Edw. Rilling. of their Trust to the King.

Therefore Sam. Jennings must now make their antient Principles to speak thus, viz. We bear Indignities and Injuries when we have no Power to Revenge them; and we leave Vengeance with the Lord, when we are not trusted with Power by the King to take Vengeance our selves. And thus S. Jennings and his Brethren, Apostate-like, have lost (if ever they had) the pretended innocent Nature of the Quakers, and are in the Fall, and Unredeemed; for so they say in their Catechism, by W. S. 'Tis the disposition of OUR NATURE not to seek Revenge, though we do suffer Wrong; for the Revenging Nature is in the Fall; but it is not so with us whom God hath redeemed, &c. Beside, let S. Jennings compare their late Practice with their old Principle about Contending and Suing at Law; see Possession of the living Faith, p 7. It was NEVER the Faith of Christ to Sue, Contend, &c. Thus S. J. and his Brother Preachers about Delaware, yea, and Hearers too [like Preachers, like People] are Apostates, and have not the Faith of Christ, by their own plain Rules; for the same Principle

is held forth by R. H. G. F. G. W. E. B. and others.

again, I observe S. Jennings tells that the reason of L. B. and G. K. being prosecuted, was for saying, Sam. Jennings was too big and imperious in worldly Courts, and calling him ignorant, presumptuous and insolent. Now is not Sam. Jennings here blinded by a fordid persecuting Spirit, that thus has the face to publish this to the world, seeing it is yet to be read in the Books of the Trials of W. P. W. M. M. F. G. W. and others, that they accuse the Magistrates in England most severely with Injustice, Oppression, Avarice & Corruption, and yet these Magistrates did not punish them for that; nor was G. F. punished for telling Justice Bennet, *He was a shame to the Government*, as in the Book called, *West to North, &c.* This shows the Magistrates in England more Noble, more Christian, and far more free from a Revengeful Persecuting Spirit, than these Quakers, who cannot bear to be called, Ignorant, Presumptuous and Insolent (though by men of their own Denomination, nor spoken when exercising his Magistratical Office, but in Controversies about Religious matters) without taking Revenge on their Persons. But hear what G. F. says of such in Gr. Mystery, pag. 129, 365. *You are inwardly ravaged (saith he) that strike at the Creatures — and to cause People to be put in Prison, and to be persecuted, and have their Goods taken away, such are disorderly Teachers, and*

shall be rooted out And so far they are self-condemned Apostates, by their antient Testimonies, for their actions in *Pennsylvania*. Witness their imprisoning *John M^cCombe* when his Wife was but two days delivered of a Child, and in danger of Death, by a Flux, and another of his Family sick also, that dyed in a short time after, and yet he could not prevail so much as to go home to take leave of his Wife, or set his House in order, tho' earnestly desired by him, promising to appear at any time when they should require him; No, that favour could not be granted, but to Prison he must go, altho' *Humphry Murry*, the Mayor and chief Magistrate of the place, offered to be bayl for him, at which *Sam. Jennings* raged, and bitterly reflected upon him, for that he knew his place no better. And what was all this for? surely some heinous Crime, one would think; why, 'twas nor more nor less than for letting a person have two of the printed Appeals to the yearly Meeting (put forth by G. K. &c.) for 2 d. piece, as they cost him. But surely some seditious matter was contained in this single Sheet; why, the matter they were so offended at, was an Article, wherein it was queried, Whether some Magistrates, called *makers*, at *Philadelphia*, did not act contrary to the *Qrs. Principles*, in commissionating and hiring men to fight. And for this they not only imprisoned him, but did what they could by other ways to ruin him, by taking away his Licence

which

which he had to keep an Ordinary, that cost him
3 l 12 s. And yet, like Preachers, like People so
dark are many of them, to say, *This was not any
thing like Persecution*, tho' no Law had this poor
man broken, nor did they so much as pretend he
had broken any Law.

Also, the Imprisoning *William Bradford*, and
taking away his very Tools that he should get
maintenance for his Family by, contrary to the
Law of *England*, so justly pleaded by him, he be-
ing one of the Kings Subjects

Also, their imprisoning *Peter Bess*, till Provi-
dence put the Government into the hands of *Coll.
Fletcher*, Governour of *New-York*, who released
him out of Prison. And pray what was his Crime?
Why, 'twas for writing a Letter to *Sam. Jennings*,
querying about several Miscarriages reported of
him, as inserted in p. 59. *State of the case*, and
among the rest, Whether S. J. was not drunk?
In the Tryal of which *D. Lloyd* being Attorney,
pleaded for S. J. and read a Case out of an old
Law Book, to this effect, *That tho' a Bishop was seen
to be drunk, yet was not to be reprov'd*. He also
produced an Act against *W. Bradford* made in the
reign of *K. James 2d.* against printing Books with-
out putting the Printers Name to them, which
they alledged *W. B.* had done, and not put his
Name to the printed Appeal (tho' the Authors
Names were affixed thereto.) Well, to Tryal
W. B. was brought, *D. Lloyd* pleaded hard against
him,

him, the Jury had their Charge given by S. Jennings, but they went to try this Crime, but it happening so, that there was two or three upon the jury that were not *Quakers*, they stood upon the Nicety (as some of their fellow Jurors call'd it) of two Evidences, to prove that W. B. printed said *Appeal*, which not appearing, after about 48 hours the Jury came into Court, and told the Bench, they were not like to agree. To whom A. Cook made this learned Speech, viz. *Well, friends, that you are not like to agree, you are Absolved from your Oath (or Oath) and are discharged; and we will have another Jury that shall agree, and find the Bill.* But before another Court, the Government was changed, W. Bradford discharged from his Imprisonment, and they disappointed of executing the Vengeance which they intended.

And yet for all this, these degenerate *Quakers* will not believe these manifest Truths, known to so many, but they'll believe Sam. Jennings Book of *Life*; who in his Preface, would make People believe, That the Report of these mens Sufferings is but a *Sham put upon the World*, and so far from anything like Persecution, that it was only Sport and Play; and I'll warrant him, can make brave Orations in his Preaching too. 'Twas Prosecution, *not* Persecution, see state of the case, p. 45. Just so also the *New-England* Priests say, what they did to the *Quakers* was Prosecution, and not Persecution, see the Book, called, *New-England judged.*

But

But there was a man punished for taking away an Hour-glass from a Priest, and this *G. Fox* calls *Persecution*, in his *Instructions*, &c. p. 30. Behold! is there greater Blindness and Partiality to be found in the whole World, than is among these *Quakers*, that call punishment, for breach of just Laws, *Persecution*, and yet when they punish men, who have broke no Law, they say, that's no such thing as *Persecution*, but *Prosecution*.

And though the *Quakers* have all along made such a great Noise and continual Cryes to the Rulers, complaining of their great and grievous sufferings by *Persecution*, even in so much, that they have declared to the World, *That their Sufferings have been greater Sufferings, and more Unjust than the Sufferings of Christ, or his Apostles, or of any others since the Apostles days*, as in p. 273. of *Edw. Burroughs Works*; which passage was lately justified in the *City Mercury* or *News Book*, by 24 *Quakers* at *London*. And yet themselves scarce any sooner mounted into the Seat of Government, but they fell to persecuting one another, till Providence stopt them, by the Government being taken from them. Therefore they being a considerable People for Number in some places, the King and Parliament had great Reason to make that Law which was made last year, *That no Quaker or reputed Quaker shall serve on any Juries, bear any Office or place of Profit in the Government*. Thus though they may see what their ill Manners

Pennsylvania has brought on them; yet on the other hand they may take it as a blessing unto them, they being a People not qualified for Government, especially in respect of Principles antiently delivered; for when *T. Budd* declared the Duty of Magistrates, in his Book, called, *Good Order, &c.* p. 34. viz. *I do believe it to be both lawful and expedient (saith he) to bring Offenders to Justice by the Power of the Magistrats Sword, which is not to be used in vain, &c.* Hear how *G. Fox* condemns him for this, in a Letter to *Pennsylvania*, which Letter I have by me, to shew up in occasion; his words are these, *Dear Friends* *R. Freerwell* and *A. Cook*, Remember me to *T. Budd*, and tell him, he gave forth a Book, which grieves the honest hearted, and some dirty Spirits have got advantage, and how that it Thwarts our antient Principles, that part concerning Magistracy, p. 34. it was laid upon *W. Penn*, but he is clear of it. And he can not do well to print it, and spread it, for Friends here will not sell it — but stop it — let him write over better for Friends to call it in again. So with my love,

G. Fox.

Yet such miserable Darknes has over-spread those *Quakers* at *Delaware*, that they see not their Apostacy herein. Nor indeed how should they seeing the Yearly Meeting at *London* did not find it proper or fit to condemn these Practices, nor to put the Actors upon condemning it; No, no so much as that of their giving a Commission, and

hiring

hiring men for a hundred Pound, and furnishing them with Arms and Ammunition, to recover a Sloop that *Babit* and his Men had stole from *Philadelphia* harbour; tho' it was an Action to the furthest extent that those words in *T. Budd's* Book could reach, as all that reads the same may see.

Hence 'tis plain, that the whole Body in general are now so far Apostatized herein, that they encourage their Brethren to grieve the honest hearted, give dirty Spirits advantage, and thwart their ancient Principles, unless they will say, G. F. is a Lyar, whom they call, *The Father of many Nations* (see *W. P.'s Rejoinder*, p 354.

But to shew further of my old Friends Apostacy in this particular, *R. Barclay* in his *Apology*, p. 399. 407. says, *As to what relates to the Magistrates of the Christian World, albeit we deny them not the Name of Christians, because of the publick Profession they make of Christs Name, yet we may boldly affirm, that they are far from the perfection of Christian Religion, because of the state in which they are, they have not come to the pure Dispensation of the Gospel. But for such whom Christ hath brought hither, it is not lawful to defend themselves by Arms, but ought over all to trust in the Lord* Thus this Doctrine of *R. B.* runs almost parrallel with that of *W. P.* before cited, only he unchristians the whole Body of his Friends concerned in Government; but *R. B.'s* sentence is only on the Magistrates; of which, let those that are Preachers look to it, and study the most

most effectual means to keep their Hearers from reading such things as these, so dangerous for their discovery.

Come on my old Friends yet a little further, I wish you were as willing to see your Apostacy, as I am to shew you. Read your Antient Principles of disallowing to go to Law, and being no Contenders, Patronized by G. F. G. W. and E. Bur. in p. 23. of R. Huberthorns Works.

Prieits says, *Many Differences may arise which cannot well be decided without going to Law.* R. H. Replies, *Thou dost allow of going to Law, which the Apostle did not, and he was a Minister of Christ, and here thou hast shewed, thou art none — and who are come to the Doctrine of Christ, which is Yea and Nay, there is NO DIFFERENCE, They need NO GOING TO LAW, there is NO CONTENTION; and many Differences are in thy Generation, which is without Christ and his Doctrine, which many of you Sue men at the Law. — And here openly I charge you all in the presence of the living God, to be no Ministers of Christ. O when will you blush for calling all but your selves No Ministers of Christ, no Professors of Truth! All that joyn not with you, or believe not as you believe, you say, do not own Truth, or profess Truth. But I appeal to Gods Witness in all your Consciences, whether this Priest was not a better Owner of Truth, or Professor of Truth than you? for his Doctrine and Practice agrees, but your Doctrine is one, and*
your

Practice another ; contrary to Truth, double
 ded men. Therefore condemn your ancient
 Doctrine in your Book, called, *The Quakers*
Chenge, p. 3 viz. *The Quakers are in the Truth,*
NONE but they. And O learn to be more
 ritable !

CHAP. X.

Friends Sufferings to be recorded by London
Meeting.

FRIENDS;

This is in some sense to answer your Request, for I have met with some Papers sent from Meeting at London, wherein you frequently for all Friends Sufferings to be sent in to be rded. Therefore I shall here set down the strings of some Friends about Delaware, called, *Quakers*, and request your care, that you meet with this Account, together with the fore said Imprisonments, &c. to Record the e, as you do others, if you are impartial men, if not, pray let them alone.

In the Year 1695. *A. Smith, W. Budd and W. In son* in *West Jersey*, for conscientiously refusing to serve on Jurys, were fined by the Court, which a Gun was taken from *A.S.* and a fitch of

of Bacon from *W. B.* But by the Sheriffs pleading for *V. A.* being poor, he got his Fine remitted. [Note, This Sheriff is a *Baptist*, and he declined the Office of Sheriff, and refused to serve, rather than so to take away his Neighbours goods for matter of Conscience; but these Seperates have not met with so much Christianity in any of their old Friends, that have been so concerned in Office. Pray let your *London Meeting* take Notice of this, and order those Ministers that come from you to visit them, to do what they can to recommend the Virtue of Love to your Brethren here; for all that have hitherto come, has set them still more in Opposition against the Seperates, and have increased Envy instead of Love; and are so far from counting the Seperates to be any of the lost Sheep of the House of *Israel*, whom Christ's Ministers should seek after, that they call them *Amaleck*, & exhort one another to smite *Amaleck*, and yet like Cowards, never come at them; or like Cocks crowing on their own Danghills, they do it only in their own Meeting-houses among their own Friends; and he that's most ingenuous at comparing *G. Keith* and his Friends to the worst of Men and Devils they can find named in the whole Bible, he's an excellent Preacher, and followed from Meeting to Meeting many Miles, and of this Truth, my own Eyes and Ears are witness.

In the years 1694. & 95. *Ralph Ward*, a poor Friend at *Philadelpia*, was several times fined for conscientiously

advised conscientiously refusing to serve on Juries, and had
 goods taken from him to the value of 4l. 6s. &
 declined which he complained to the Governour and
 rather than Council, but had no Relief. The Members of
 the Council present were S. Carpenter, S. Richardson,
 have Morris, C. Pusey, D. Lloyd, all Quakers.

At a Court at Burlington, 3d Mo. 1697. Daniel
 Office was fined 10 s. by Quaker Justices only, for
 refusing to serve on a Jury, tho' he pleaded both
 Liberty of Conscience and the Law lately made in
 Maryland, which says, No Quaker or reputed Quaker
 shall serve on any Jury, nor bear any Office of Profit in
 more Government.

Now here take Notice, The Quakers in England
 so far as to plead with the Rulers, against the Kings
 Laws, for Liberty of Conscience. But now being
 into the Saddle of Government, and being
 rulers themselves, they deny Liberty of Conscience
 to others, that plead FOR the Kings Laws for
 liberty of Conscience. Let my old Friends at
 London consider that, and whether 'tis not Time
 now to cry out, as Sam. Fisher once did, p. 144.
 Gross, Horrid, Hideous and Sordid!

Also, several Friends in East and West-Jersey had
 Goods taken from them for not answering summons
 in Courts, & also for refusing to pay a Tax raised
 to pay Souldiers wages. Where Note, the Qua-
 kers in East-Jersey, who were in Unity with their
 persecuring Brethren at Philadelphia, paid this
 Tax either directly or indirectly, which was to
 pay

pay Souldiers wages. I shall give no perticular account of these distresses, believing the rest are more than you will Record; but I cannot omit, to instance one more, and leave it and itself to your Consideration. And that is,

John Wood, one of your Brethren, a Preacher in *Gloucester County in West-Jersey*, being Sheriff of that County, came with men armed to take Goods from *John Roberts* at *Penssaken*, & sent two men before, who pretended they had lost their way, of which the said *Joh. Roberts* & his Wife took notice, and gave them meat to eat. Soon after they espied *Wood* coming with his Company, wherefore *Roberts* made fast the Door, but *Wood* told him he had those within that would do his business. They seeing him so treacherous, opened the Door, & this *Wood* when came in offered his hand: *Roberts* said, if he came as a Friend it was well. But said *Wood*, I come not as *John Wood* the Preacher, but as the Sheriff of Gloucester. [Now by the way observe, that in the case between G. R. & the Magistrates at *Philadelphia*, those Magistrates could not find how to distinguish between Magistrates, Quakers or Preachers, but here you see that Brother *J. W.* had the art to do it.]

But this *J. Wood* proceeded, and took several sorts of Goods in use in the house, among which was a Warming pan, which the woman earnestly desired him to leave, by reason of the great trouble themselves and the Neighbours had of it, in carrying

(Sickness or Child-bed (there being none there-
 about except that) But she could not prevail
 with this *Wood*, but away he carried, it and soon
 after this *Roberts* fell sick, and beginning to Re-
 cover again, he sat up one day; but at night going
 to his Cold Bed (for want of the pen to warm it
 being Winter) the cold Bed made such impression
 on him, that his speech was soon taken away,
 which he did not recover again, but dyed in a
 few days; and what trouble this was to the Wid-
 ow, the Neighbours can tell how much she im-
 puted the death of her Husband to the want of the
 pen, which she could not perswade this *Wood* to
 leave, tho' she offered him to take any other thing
 instead of it.

Note, the occasion of this Distress was only,
 for not answering a Summons to *Gloucester Court*,
 when the Court at *Burlington* required the same,
 the place having been some years in contest be-
 tween the two Counties about the bounds, not de-
 cided which County it belonged to.

Come you *London Friends* [to say no more of
 the Inhumanity of this Action of a Preaching
Quaker] can you parrellel this in the whole
 World, that over a pre ended Gospel Minister
 took the Office of Sheriff before! *W. Penn* cites
 plenty of old Authors in most of his Books, pray
 let him to search all the Rusty Authors to see if he
 can find a President, and if he can find none, you
 may Record this for one, if you please; for the
 said

said Roberts was an honest Friend of your Society, and I being with him in his sickness, that very day that he sat up, as aforesaid, he desired me to publish this Preachers Action to the World, and so far have I now fulfilled the Will of the deceased, as also the Desire of his Widdow and Neighbours since his Death.

Now, perhaps some for want of other Falsity to accute me of, will say I Taunt or Scoff: But what would such sa, if I should use such Airy Expressions as that eminent Friend Sam. Fisher has done in his *Rusticus ad Accademicos*, viz. As the fool thinketh, so the Clock Clinketh; The Cat winks when both her Eyes were shut; The Wheel-barrow runs Rumble to Ramble; A Tale of a Tub with the bottom out; Tittle Tattle, Twittle Twattle; Whirle-gigs, Flim-flams, Gim-cracks, Hog-styes; Bumble-bee Propositions, Magpye Premises, Roaring Megs, Thundering Canons to frighten poor fools, &c. This was Sam. Fishers phrase in writing Religious matters, and re-printed for Posterity by the liscence of the 2d Days Meeting in London. And W. Penn in his Testimony before that Book, makes the Scriptures their Rule for this stuff too, and cites 1 Kings 18. 27. of *Elijah's* words to *Baal's* Priests. Thus I see how far I should be justified were of their Society. Though the same W. P. with his t^h other Tongue is so far from owning the Scriptures for their Rule, that both he and S. Fisher (as is before shewed) would make them unfit for any

any Rule at all in any case, by rendering them Uncertain, &c. Therefore pray ask W. P. by what Rule he knows any such word were spoke, as recorded, 1 Kings 18. seeing he holds the Scriptures so Uncertain? Doubtless he is as able to give an answer, as if he had served seven years at Rome, as G. W. tells the Baptists, in his *Quakers Iniquities*, p. 31.

CHAP XI.

Of Swearing.

NW Penn's Book, called, *Reason against Railing*, p. 41. the Question is thus put, *How could you now that Swearing in any case were unlawful, if it had not been written, Swear not at all? Is not then the Scripture your Rule in this case?*

W. Penn there answers, *This shows the Ignorance Tho. Hicks in the Writings of the best Gentiles, and his acknowledgment of the Light's sufficiency, in that we are able to prove Swearing disallowable before Christ came in the flesh. The seven wise men, (faithful) famous among the Greeks 500 years before Christ, were in the flesh esteemed Swearing but a Remedy against Corruption.*

Now observe, does not this plainly shew, that they held Swearing not only allowable, but also

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good

good to be used; for what good men would not use means to remedy Corruption? was not *W. P.* foolish when he brought this Instance to prove the Light sufficient (without the knowledge of what is written, to shew men they should not swear? Besides, was it likely that the Light or Law in the best *Gentiles* would forbid all Swearing at the same time when the Law (outward) was in force, that allowed and commanded Swearing? or that the *Gentiles* had a light beyond the Prophets, who never did forbid such Swearing, but on the contrary commanded it, *Jer. 4 2*.

Another Instance *W. P.* brings, is, That *Socrates* said, *There is a Life more firm and unquestionable than an Oath.*

I Answ. Does not the Law hold forth the same, viz. that there is no need of an Oath among men that live a life unquestionable, or out of all strife? for an Oath was for reconciling and putting an end to strife; so that this of *Socrates* was so far from saying, *Swear not at all*, that it says as the Law says; an evidence of what *Paul* said, *That the Gentiles did by Nature the things contained in the Law.* Now let wise men judge how far *W. P.* has proved the Light sufficient to shew men they should not swear, without knowing the written Command of Christ. And does not *W. P.* also confound himself in accusing *T. Hicks* of Ignorance? for if we ask him, who they be that live an unquestionable Life? he shews us that the Saints do

do not; for in *Rejoynder*, p. 175 he says, *The Saints shall judge the World, and much more by their judgment determine or reconcile things among themselves.* Thus seeing the Saints live not a life unquestionable, but that they need to have things judged and reconciled, how much less do others?

But more particular of Swearing, W. P. and R. R. in their *Treatise of Oathes*, put out in the Name of the *Quakers*, p. 46. cites this Passage, viz. *They Swear in God, or to God, or by God, who promise an inviolable Obedience of Mind to him.*

Now, to say, *I solemnly Promise or Declare in the Presence of Almighty God, &c.* is a calling upon God to be a Witness to the Truth of the Testimony given, which in p. 17. they look upon to be no less than a presumptuous Tempting of God to witness him to be a Witness not only to our Terrene, but Trivial Business. These are their express words. And yet are they now so far apostatized and fallen from their antient *Yea and Nay*, that this is the Oath that the *Quakers* have used under the new Name of a *Test*, especially in W. Penn's Province of *Pennsylvania* till of late, that G. K. and his Friends bore Testimony against it. And now in *England* they have got it confirmed by Law, as I'll shew anon.

But to proceed; In pag. 68. they cite, *That it is not lawful to compell, not only to swear by God, but by other things.* But how do they here condemn themselves? for in their Courts about *Delaware* have

ben Quakers give & command the English formal Oath to be given to those that were not Quakers. And yet for this very thing they condemn J. Perrot as an Apostate, in their Book, called, *A loving Invitation*, p 8. because when he was Clerk of a Court, he gave some People the Oath. Yet behold! now their Brother Dr. Lloyd can do the like, and be accounted no Apostate.

Again, in the Book of the Tryal of G. Whithhead and T. Burr at Norwich, p. 28, 29. the Recorder threatening to Præmunire them unless they would take the formal Oath, *We are ready and willing* (says G. W.) *to sign this Test or Declaration, viz. I do in the Presence of Almighty God solemnly declare, &c. I do hereby faithfully promise, by Gods help, &c. Note, This they declare in p. 82. to be the Substance of the Oath, which they then offered to sign; and kissing the Book, and saying, I swear, they there call the Ceremony and Circumstance; so it seems they can now dispence with swallowing the Substance, for they there say, They conscientiously scruple the Ceremony and Circumstances, to say, I Swear, and kiss the Book; as much as to say, We offer to swear, but cannot in Conscience say I Swear [Behold the Hypocrasie!] He further adds, That he is willing to sign such Declaration of his Duty of Allegiance, if he may not otherwise be believed. Mark, If they may not be believed by saying Yea or Nay, they'll do that now which is more, rather than be præmunired, I confess that*

that would have been hard, but why then have they bound themselves up to *Yes* or *Nay*, by printing so much in denial of Swearing, if they cannot defend it by Suffering, but will Apostatize rather than Suffer.

Lastly, in p. 35. their Keepers pulling them from the Bar, to have them to Prison again, *I also* (says G. W. to the Court) *we have not yet refused the Oath, being not duly nor regularly brought upon the point, &c.* Behold! could any man knowing the *Quakers* Faith about Swearing, ever have expected to hear such a word to come out of the mouths of *Quakers*, and a chief Leader especially! were it not better to be plain, as those *Quakers* have been, whose Names are R. corded in the Court of Chancery, *London*, for taking the formal Oath? for this Hypocrisie has but caused some to publish in print, *That the Quakers can work Miracles, for they can take an Oath, and yet not Swear at all.*

And G. W. in said Book, shews, That he and some other *Quakers* did Petition to the Parliament to have the aforesaid Test established by Law, for the *Quakers* to take instead of an Oath. So the Parliament did last year grant their Request, and confirmed it by Law in these words, viz. [*I A. B. do declare in the Presence of Almighty God, the Witness of the Truth of what I say.*] This is the *Quakers* Oath, that they call a Test, now made into a Law, according to their desire Behold now, what's become of their ancient *Yes* or *Nay*! Can

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they now

now say this is no more than Yea or Nay? Pray what is become of their tender Consciences, that cannot Swear, and yet can swallow down this Test without scruple? Than which no Oath in the World can be greater, or more binding; yea, were I read in History, I doubt not but I could prove this Test to be the very form of Oath used in some other Nation. And thus far these *Quakers* are fallen from what they formerly profest, as before cited, and can now stretch their Consciences, by using *G. Whitehead's* Art of *Otherways* wording the matter. If this be the effect of *W. P's* Light, that (without the knowledge of what is written) shews them they should not swear, sure 'tis now become Darknes, as their Term is to others. And yet I cannot see how they can use that Term without Blasphemy, seeing they say, the Light within is Christ and God; for I am sure God and Christ can never be Darknes.

CHAP. XII.

Of Fighting, Swearing and paying Tythes.

THE *Quakers* having denyed *Jesus of Nazareth* to be the Saviour of the World, and to be in Heaven glorified in the true Nature of Man, both in their antient Books, as is before shewed, and

and now being charged with the same, and the
Persons to accusing or charging them having pro-
ffered to prove the same upon them at any publick
Meeting they shall think fit to appoint, yet they
refuse to hear with that Ear; and (knowing their
guilt in the case) notwithstanding their former
Challenges made by them in Print, *To dispute with*
lots of Professors, yet now they use all their
skill to evade and shift from being brought to the
point, but cry out they are belyed and wronged.
Whose are some Preachers, particularly *J. Duk-*
er and *S. Jrings* have now found out a new Ar-
gument to prove to their Hearers that they are
indeed belyed and that is, *That their refusing to*
pay Tythes, to Fight and to Swear, are three Proofs
that they own Jesus to be Christ, and therefore they
are false accused.

Now suppose they had not in the least fallen
from their ancient Testimony against Swearing,
fighting and paying Tythes, yet to what a low
estate are these spiritualized Persons now come, who
having all along declared themselves to be *The*
only Ministers of Christ, should be now driven to
shifts as to fly to outward Marks to demon-
strate their Christianity, especially in that they
themselves say, *That any Man may keep to outward*
Observations, and yet be no Christian. But they have
not kept to their ancient Testimony against these
either, but are Apostatized, as is before shew'd,
concerning Swearing, wherein they have only
died

dress up the Oath in a new Garb, and call it a *Test*, they now see cause so to word the matter.

And then as to *Fighting*, that little Time they have had the Government in *Pennsylvania* has given the world sufficient Proof how far they may be trusted to be true to their Principles therein. And they being the commanding parts of the Assemblies both there and in *Jersey*, rather than let go the hold they have of the Government, what shifts have they made in raising Money to be employed to secure and defend the Provinces from the *French* and *Indians*, by using *G. Whiteheads* Craft aforesaid, of *Otherways wording the Laws & Orders* they have made for raising such Money. So that instead of declaring the Duty of Rulers, (in case of Defence) by words of Truth, they have only exchanged their *Old Testimony* for *New Hypocrisie*. As for Instance,

When the present Governour presented a Bill to the Assembly of *West-Jersey* to raise a Fund or Sum of Money to be employed to secure and defend the Province from the Enemy, not one *Quaker* in the Assembly would touch with it; but so soon as a new Bill for the same thing was framed, *Otherways worded*, then not one *Quaker* opposed it, but gave his Vote for it, and so it passed into a Law; but it was *otherways worded*, tho' they intended the same thing.

Next, let us step over into the Government of *Pennsylvania*, where in the year 1695. we find

Coll.

Coll. Benjamin Fletcher, then Governour of that
 Province, pressing upon the Assembly to raise a
 Fund for his Majesties Service, towards securing
 the Province from the *French* and *Indians*, but this
 they could not do, No, it was against their tender
 Consciences, contrary to their antient Testimony
 and Principle; and so no Fund was raised. But
 the next year *W. Penn* got the Government into his
 hands again, and then the Assembly meets again,
 and now they must do something towards main-
 taining the Fronteers at *Albany*, or lose their be-
 loved Honour of having the Government: for
 the Queen had commanded it, and *W. P.* had
 engaged to comply therewith: Well, to work
 (in they went, and soon found a new Name for their
 Fund, and then courageously raise *Three Hundred*
Pounds for the *Indians* at *Albany*, and starcht *Da-*
vid Lloyd is sent to *New-York* with it, to pay it to
 Governour *Fletcher*, for the use also esaid; for
 now it was not against their tender Consciences;
 why so? because they had *Otherways worded* the
 Fund, yet intended it for the same Use.

I had almost forgot to mention, how one *Babie*
 this Company in the Year 1692. stole a Sloop
 from *Philadelphia*, upon Notice of which the *Qua-*
 very speedily got a Company of Men together,
 starcht the Town for Arms, supplied them with
 Guns, Swords, Powder and Lead, and gave them
 Commission, and hired them for 100 *l.* to Re-
 cover the Sloop from said Privateers, which they
 did.

did, and *Sam. Carpenter* paid down the 100 l. to the men, and the Assembly has since voted it to be a Debt of the Province.

Well, as they were Magistrates they were obliged to do all this. But he that reads the several fore-going quotations out of their Books concerning Christ, and alio considers these matters of fact concerning fighting, acted in the face of the Sun, may safely conclude, That the *Quakers* own Jesus to be *Christ*, just so as they testify against *Fighting*.

Friends and Neighbours, your LEADERS are so unwilling to be discovered in these things, that ten to one but they will tell you this which I have asserted about W. P's Grant or Commission, is a Lye, as their usual manner is in other things. And if they tell you so, I know no Remedy, but you must believe them, so long as you see with their Eyes; for *S. Jennings* informed me that it was a Lye, and truly I believed him, till by chance I came to read it my self, &c. and so found him to be the Lyar in the case. And thus by searching out things my self I came to discover how blindly I was (and you are) led on and deluded with such Religious Lyes (it I may so call them) For W. P. says in his *Address to Protestants*, That 'tis the Leaders that teach the People to Err. And *S. Fisher* says (*Rusticus*, p. 191.) of such Leaders,

That the Wheel-barrow runs Rumble to Rumble,

Therefore they'll never leave climbing up by Lyes

till down they tumble.

Lastly, for refusing to pay Tythes, many honest

Quakers have suffered much, & I do believe conscientiously too, while many eminent amongst them, have (to my knowledge) used divers clandestine Shifts to satisfy or otherways to cheat the Receivers. And T. Ellwood in his *Foundations* of Tythes, among ten Reasons that he brings against paying Tythes, there is one to shew Tythes inconsistent with the Gospel State; And I know none in *Christendom*, no, not the Priests themselves, but they will deny that they take Tythes, as Tythes, but only as Maintenance for Preaching, and not as any other part of the Ceremonial Law. And the most weighty Reasons T. E. brings to shew why they refuse to pay Tythes, is, That 'tis the highest Injustice in the Priests to take Tythes of the *Quakers*, who neither set the Priests on work, nor like their works, nor receive their Work, calling it the Yoak of Oppression as indeed it really is so. Therefore 'tis the Unreasonableness & Unjustness thereof that is the ground of their refusing to pay Tythes, together with Covetousness, and not that the paying Tythes is a Denial of Christ; for T. E. is so far from charging those with breaking any Command of Christ, [or of the Apostles, who pay Tythes, that he implicitly grants, they do not, in p. 5. 13. So then, seeing they who pay Tythes break no Command of Christ] how much less shall their refusing to pay Tythes constitute any to be *Christians*; so invalid & weak is this their greatest Proof that they own Jesus to be Christ, while their Books are standing Evidences, that they deny him. Again, the *Turks* and *Pagans* that

are not concerned in paying Tythes, do by this their Rule own Christ to be the Saviour of the World, tho' all *Christendom* knows the *Turks* Principle is to deny him so to be.

CHAP. XIII. OF MIRACLES.

JESUS CHRIST wrought Miracles by the Power of God, The Disciples wrought Miracles in the Name of *Jesus of Nazareth*. *G. Fox* (is said to have) wrought Miracles by the Power of God, [not a word of *Jesus*, in whose name the Disciples did it] This is to be seen in the Journal of *G. Fox* in the third Table, under the word *Miracles*, which Miracles they there cite to be, *She that was ready to dye, raised up again, The Lame made whole, The diseased restored, John Jayes Neck broke, Restored, &c.*

Now, as to she that was ready to dye raised up, I have known a Woman recover from the point of Death at the Prayer of a Priest, who took Tyths, & such they call *Conjurers, greedy Dogs, &c.* Yet this was not lookt upon as a Miracle, tho' believe God might have regard to the Prayers of both *G. F.* and the Priest in that case.

Again, as to *John Jayes Neck broke*, I knew

the man, and spoke with him afterwards, who as he was riding with G. F. in *East-Jersey*, fell off his horse and disjoynted his Neck, and G. F. seeing how it was, pulled his neck into Joynt again, and sav'd his life; And such a thing as that many have done, yea, a Prophane man has done the like to my knowledge.

Also in the Book, call'd *A Reply to the Vindication*, &c. p. 14. 'tis said, *Visible Miracles have been done amongst us in the sight of the World*, &c. See also the *Journal of G. F.* p. 307. And had a large meeting at a *Constables House*, on whom the Lord had wrought a great Miracle, &c. Note, here is neither the Name of the Constable, nor the Town where he dwelt, Nor what kind of Miracle it was, and so 28 years before it was published: Pray, what here to induce any to believe it, but such whose faith is to take all upon trust? Let all discreet persons consider if such things as these will not hinder, instead of converting the Jews; considering the Titles G. F. puts on himself, as professing Equality with God, see p. 2, 3. of *A Brief Relation*, c. confirmed in p. 67 & 127. *Great Mystery*, where he says, he spoke it out of all Creatures. And in *News coming out of the North*, p. 1. declares himself to be *The Prophet that was promised of*, &c. And S. Eccles call him, *The Prophet whom John was not*. And G. W. and W. P. in their Books *Judas and the Jews*, p. 44. *Serious Search*, p. 58. *Judgment Fixt*, p. 19, 26. and in several

several other Books, justifie and excuse as well these Titles, as also, That he the said G. Fox is *THE* Father of many Nations, whose Being and Habitation is in the Power of the Highest, in which he Rules and Governs in Righteousness, and his Kingdom is established in Peace, and the INCREASE thereof is without End, and much more to the same purpose, together with his thus being set up a Worker of Miracles too; I say, if the Jews should give equal Credit to these Things with the History of St. Luke, how will they know who is accounted the Messiah, G. FOX or JESUS of Nazareth, especially seeing W. Penn denies that Outward Person to be him, which suffered at Jerusalem, who was called Jesus of Nazareth, see *Serious Apology*, p. 146.

Good Christian Reader consider the Event and Effects of these things! Be otherwise minded than G. Whitehead is, who says. *He neither consults Events, nor fears Effects in what he writes*; see his *Introduction to Judgment fixt*. Is it not high Time for some to be raised up to testify against these Things!

But that which seemed most like a Miracle to me, and many more, as blind as I was then, was, That G. F. should have the gift of Tongues to interpret all Languages, as in his Book, called, *The Battle-door to the Doctors and Scholars, &c.* when alas! it has been of late discovered, that certain Jews were hired to do for him, and had

pounds for their pains paid them by *G. Roberts*,
 slides 12 Bottles of Wine over and above. And
 were not this Treatise swelled bigger then I in-
 tended, would here have shewed some Examples,
 to prove the said Journal to be a History not fairly
 related, but Partial and Painted, some things
 in, some left out, some mended and peiced,
 &c. But which is yet worse, if true, I have seen
 Sheet, called, *An Essay*, &c. lately put out by
 one T. C. wherein he shews that G. F. in answer-
 ing Priests and Professors Books, fally Quoted
 their words and preverted them, and took pieces
 of sentences, transposed the words thereof, so
 to make them say another thing, that the
 authors never intended, and then called them the
 authors sayings, and so answered them; which
 really true, must needs be judged wicked by all
 moderate intelligent Persons. Therefore it be-
 comes W. P. to appear and clear G. F. from this
 gross Charge, the which if he cannot do, he w
 vainly and fally does he say in the Preface to his
 Journal, *Many have done well, but thou, dear George*
Excellest them ALL.

Note, I mention these things, because I alway
 believed plainness and honest simple hearted deal-
 ing was the way to set up *Christian Religion*, and
 not such Craft.

But as to real and unfeigned Miracles, when we
 lately heard a Report of two Miracles wrought
 in London, one upon a girl, being restored sud-
 dainly

dainly from a lameness in her Limbs, which she had from her Infancy, the other of a Woman suddenly made whole from a Leprosie; I sincerely declare I was stricken with a dread on my Spirit at the News, fearing I should hear that they were People belonging to my old Friends, the *Quakers*, because I knew them to be already too much exalted in their minds above all other professors of Christianity, and if these Miracles should be done upon any of them, it would cause them to insult still more presumptuously; but by reading the Relation I found the one to be a *French Protestant Girl*, and the other a *Baptist Woman*, Persons (no doubt) humble enough to beg of God in their Prayers for Pardon for their Sins, as I never heard any *Quakers* do in more than 20 years attending their Meetings, &c.

Lastly, This Observation I made thereupon, which I intreat all to take Notice of, That these Miracles were wrought by or thorough a living Faith in Christ, as he is *Jesus of Nazareth*, or a Person without men, and therefore I deliver it as my sense to be an everlasting Truth, that till the *Quakers* close with this Faith, 'tis impossible that any real Miracles can be wrought either on them or by them.

But tho' they say (as before) that visible Miracles have been done among them, yet it seems by what G W. writ in the year 1674. in *Quakers plainness*, p. 14. they have now lost this and other Evidences

Evidences of the Spirit, if ever they had them; for he there says, *And what if God will not bestow such Gifts and Signs now, must we therefore be no Christians? Are the Baptists willing to be thus concluded on this ground?* Now Mark, he here grants themselves to be as low, poor & empty as others, having no evident Signs or Gifts whereby it may be known they are sent of God more than other Professors. Now tho' this be such a known Truth, yet to face about again, the same G. W. (in *Apost. Incend.* p. 4.) lets us know *That he and his Friend are THE Church of the first born.* So that as S. Fisher says, p. 748.

*Sometimes 'tis one way, then Another,
Sometimes both ways, This and T'other.*

CHAP. XIV.

Of Life and Doctrine.

If the Trumpet gives an Uncertain Sound, who shall prepare himself to Battle? 1 Cor. 13.

MUCH more than formerly do my old Friends the Quakers cry out, *'Tis Life is the only thing that is our All in All; 'Tis no matter for Doctrine or Knowledge in this or that Principle: Away with*

with Creeds and Points of Faith, so that we feel Life in our Bosoms, and flowing from Vessel to Vessel.

To which I say, go then thou that counts thy self a rational Creature, and learn of so mean a thing as a Vegetable, and see if a Plant can grow (with the Life it has within it self) without Leaves. But how comes it to pass that the *Quakers* have written such a multitude of Books, great Volumes about Principles and Doctrine, oppoling all others both Priests and Professors about points of Faith and Doctrine. And *E. Barrington* in the Name & behalf of the *Quakers* having made great Challenges to dispute with all sorts, and any Number of People, at any Time and Place, about Principles and Doctrine: Why, I say, was all this, if Life had been sufficient without Doctrine? Again, If Life may be felt by those who are ignorant of Doctrine, and that be enough, why do they advise in their Book, called, *An awakening Voice*, p. 15. viz. *People open your Eyes, and be not so befooled with that dotish and blockish Principle, That Ignorance is the Mother of Devotion, but search the Scriptures, and try all things—Have not the most knowing Men in the World been always the most devout to God?*

Note the uncertain Sound of their Trumpets; Here, it seems, Life is not sufficient without Knowledge, and therefore they advise to search after Knowledge for Life or Devotion. And yet now in oppoling others that contend for Knowledge

in Faith and Doctrine, they cry out, *Life, Life,*
no matter for Doctrine; Cereals and Confessions
of Faith (they say) came in with the Apostacy, &c.
 This brings to my Memory how once I heard a
 Priest preach so affecting a Sermon (as he com-
 monly did) that looking about me, I saw weep-
 ing Eyes on every hand, and yet this Priest was
 known to me and those People, to be a debauched
 man, that thus caused his Hearers to feel Life,
 (as they accounted) in their Bosoms; even such
 is the Devotion of all zealous (but ignorant)
 People, especially at the sound of a smooth and
 affecting Delivery of words, who believe it their
 Duty to keep within the Pale of the Church, and
 be content with whatsoever drops from their
 Preachers Mouths, so mean spirited are the Peo-
 ple (saith *W. Penn*) to take all upon trust for their
 Souls, see Address to Protestants. p. 177 Here-
W. P. has truly express the present Case; for I
 am livingly sensible, that there are hundreds, yea,
 Thousands of honest Souls at this day among the
Quakers, who are afraid to hear or receive any
 thing from these who are out of the Unity of
 their Church; so far are they willingly held from
 obeying that good Command of the Apostle, and
 the Advice of one of their Leaders, (as above)
 To try *ALL Things*. And it was observed, when
Tho. Mulgrove, at many Meetings about *Dela-*
ware, preached, *That the flesh of Christ was a*
constant enduring Patience, and his Blood a lively
12
operating

operating Spirit of Life, or divine operating living Love; This let many into a hinging frame, railing Life in the Meeting (as they term it) partly in that he applyed it to oppose some Doctrine of G. K. and he preaching it as a new Opening, & they believing it so to be. When alas for them! we who have taken their own Advice before, *Not to be so dourish and blockish*, but have learnt to be more knowing, we know it to be not an opening of *Thomas Musgrave*, but a piece of an old Creed made at *Constantinople* in the year 1585. [Thus while they are crying out against *Creeds* in others, they patch up *Creeds* to themselves.] And following their Advice before, we have also learned to know, that if another Minister had preached the same things to the same People, tho' a Person of as good a Life, and more sound in the Knowledge and Faith of Christ, yet wanting either the Unity of the Church, or that faculty or gift of a fluent and affecting delivery of his words, would not raise that Life in the People at all.

But what says W. P. further to these things? Why, says he, *I am amazed with what Confidence they expose their Souls. This Principle it is, and not Enquiry, that makes Men careless and unactive about their own Salvation—'Tis not to be saved,* (says he) *to be within the Pale of any visible Church in the World; see Address to Protestants, p. 177.* But pray why then do they publish such Doctrine in their book called, *A loving Invitation*, pag. 9.

viz;

viz. That those who forsake their the Quakers) Unity, and oppose them, are cut off from Christ. Why, this has been the Sound their Rams horns, have all along made. But in p. 156. W Penn plainly tells us, That the consequence of Peoples not doubting their Ministers, and not putting them upon the Proof of what they preached, has been the Introduction of much false Doctrine, Superstition and Formality. Here's the ground, it seems, of those false and confused Doctrines before cited, by reason of our being too long before we doubted our Ministers. And yet, now some are set to do it, how do they turn their t'other face, and Rage at them, calling them Lyars, Apostates, Wolves, Dogs, Devils Incarnate, &c.

Lastly, Though G. Whitehead in Apost. Incend. p. 4. says, He [God] hath chosen us to be his People and Church—We are the Church of the first Born, &c. Yet W. Penn says again, That to be of the Church of which Christ is Head, is quite another thing than to be of any visible Society whatsoever, see Address, p. 177. So that as I began, so I must end,

Since their Trumpets give so Uncertain a Sound,
Who shall prepare himself to Battle?

C H A P. XV.

Sabbath Day Wheel turned Round.

IN *Rejoinder*, p. 191. *W. Penn* saith, *To call any Day of the Week a Christian Sabbath, is not Christian, but Jewish*—*The Apostle* (saith he) *makes their Observations, or Preference of days, to be no less than a token of their turning from the Gospel; and Christians ought not to be judged for rejecting such Customs, &c.* And pursuant to this Doctrine, some *Quakers* formerly have opened their Shops and followed their usual Employments on the *First Day*, both in old *England* and else-where.

But behold how the Wheel is now turned! for the *Quakers* at *Delaware* being the commanding parts of the Assemblies, have lately made a Law to prefer the *First Day* before others, calling it *The Lords Day*; so far are they now turned from their former Gospel, Nay, and this Law has been put in execution too in *West-Jersey*, and that by none others but *Quakers*, causing several Persons to suffer, one tryed at Court [but cleared by the Jury] after he had been imprisoned, for doing no more on the *First Day* than those who prosecuted him have been frequently

quently guilty of, viz. taking up a fettered Horse or Mare that had strayed from him, that was in danger of being spoyled, he having been seeking the said Horse several days before. 'Tis true the man was no *Quaker*, that thus suffered for taking this pity and honest care on his Beast and himself; But what then? must they needs shew to the world, that partiality, &c. is inherent to their best sort of Apostacy? But if they now see the evil of their old Testimony of forbidding to prefer the *First day* before another, why do they carry a double face, and not condemn it? O but that's the way to shew themselves fallible, and so confess themselves on even ground with other *Christians*! here lies the pinch.

And G. W. is upon the same double strein too; for when T. S. asked, *Whether that Quaker did not sin who sowed a Double on the Sabbath day?* G. W. in *Truth defend.* &c. p. 21. Replies, *Where dost thou read in the Scriptures, that men must do no Work on the First Day of the week?* And yet the same G. W. in his Tryal at *Normich*, when the Oath was tendered to him on the *First day*, he excepted against it, because it was tendered on the *Lords Day*, as he calls the first day, in p. 26. of the Book of his Tryal; but G. W. might have seen in his Brother S. Fisher's *Rusticos*, that what is lawce for the Goole is lawce for the Gander also.

Here

Here several other things come before me, of the degeneration of my old Friends, both in Faith and Practice, which for a reason best known to my self, I at present forbear to expose; for I know they think I have already done too much; and I hartily wish I may never do more of this kind, but that I may be imployed hereafter in what is more delightful to me, but be it as God Almighty shall direct me; for methinks I already hear the bitter Treatment I must have from my Neighbours, my old Friends round about, far and near. And how the Preachers thunder out Woes and Judgments against me. But this I the less value seeing 'tis an advantage the Preachers have had in all Ages above other men, to preach their pleasure against those who offend them, and that without controul. Hark also how they caution and warn their Hearers, not to read such Books as this, whilst with their other Tongue they bid them, Try all things.

But I have faith to believe, that the Prophecies they utter against me shall be as false as [I am informed] *W Pen's* was against *T. Hike*, viz. *So sure as God liveth—The Lord will make the an Example of his FURY, and thy head shall not go down to the Grave in Peace, and by this shalt thou know* (says he) *that not a Lying nor Deceptive, but a true and Infalible Spirit hath spoke by me; see Railing against Reason, p. 181.* Now whether *W.P.* did not there bely the Spirit of God? for I do

do understand that T.H. dyed at Peace in his bed;
and with grrat satisfaction.

But as 'tis noted in the Title page, I am not
the man that gives out things to lay open wick-
edness, but that men may take warning, and
fear, and come to know themselves.

A N APPENDIX.

THe case with me is just as with S. Fisher,
p. 736. viz. *That flood of Ecclesies and
Absurdities, that Cloud of Confusions and
Contradictions, which Shatters it self up and down
platt in sundry Showers, throughout the sundry
ages of those mens Books, Every Eye that reads them
as they lye at a distance] may possibly not see
the of them easily; Therefore have I culled some
of them out [for the whole Number passes
my skill to cast account of] and set them to-
gether a little closer, Not so much to shame them,
to honour the Truth, which they would shame;
that they may be the more ready to be read, and
parent to the view of every ordinary Capacity,
that any [save such as seeing will not see] may see
the Sword of the Lord already laid on the Arm and*

right.

right Eye of the Idol [Prophets.] Thus far S. Fiffer, he
So I shall proceed to enlarge upon a few pernici-
lars.

First, At Number 8. I have Noted, that G. W. No
excuses that Blasphemy there set down of ally. c
S. Eccles, in *Serious Search*, p. 58. he undertakes and fir
to direct S. E's Intention in this matter, and to,
gives us to understand that S. E. did not intend
as he writ and published; for tho' he said it of a
G. F. yet he intended it only of Christ; so it seems
he spoke or writ one thing, and meant another
And such a one as does so, W. P. says [in his
Rebuke, p. 8.] is no better than one of the wor-
of Knaves. So here G. W. is vindicating one
the worst of Knaves by his sincere hearted Bro
ther W. P's rule. They are his own words le
them share the matter as well as they can between
them.

But says G. W. *It is a little failure in Syntax*
that is to say, S. E. failed a LITTLE in the Join-
ing of his words. Thus they can excuse blas-
phemy, when uttered by their own Friend
but if any of their Opposers do but write
THE, You for Thou, or fail in a word, O
they cry out, Forgery, Lyes, Blasphemy, and
what not (as I could give many instances) The
it is not a little failure in Syntax only, which
the Law of Charity would not take notice of
But if a Quaker write that which is ten times
worse, then they can use the Papists art to
their Intention. Pray read else in the Book call'd

Mystry of Jesuitism, begin at p. 122. and see George does not here teach people how to equivocate exactly like the Jesuites.

Now let all Intelligent people weigh and seriously consider, whether this be like the simplicity and single heartedness that the *Quakers* pretend unto, for them to write *one thing*, and say themselves they mean *Another*, or do not intend all they speak or write; [or as in the Title page] see *use other ways to word the matter, and yet intend the same*: just as *S. Fisher* says of the Priests, p. *Shameful Shiftings from sense to sense, Mis-orthodox Marchings from Meaning to Meaning*, so that one can hardly know where, nor how to find them, nor what they mean; But (says he) *WE* mostly or *EVER* keep to the true, honest, ordinary and plain meaning of the words, as they lie open and clear to *VERY* ordinary and common Capacity, that is *able to know and do the Truth*. Thus far *S. F.* say whether the *Quakers* do this, I leave to the judgment of all Impartial Readers of this Book, and which take a further instance, viz.

They having in their Books called the *Scriptures Carnal, Death, Dust, Serpents Meat, &c.* & in some of their own writings, they call, *The Word of the Lord, The Word of God, The voice of Wisdom, &c.* *G. W. in Quakers plainness*, p. 71. says of *aples*, *That such Titles therefore have been not improperly, but figuratively placed on some Books*, and here, it seems, they do not keep to the ordinary

inary, true, honest and plain purport of the words, but they must be understood in a Figurative sense.

Again, on the other hand, tho' the Quakers one while teach, *That all Figures were ended by Christ*, yet G. W. directs the intention for the too, in his *Timorous Reviler*, p. 4. where he lets us know, *They do not intend All, but some, viz. the Figures under the Law*; And also there justifies their writing or speaking in Figurative Speeches, Metaphors and Metonymies, and defends it from scripture. But here let G. W. turn back to another of his own Books call'd *The Divinity of Christ*, and Read these words in Epistle (about figurative Speeches) viz. *we charge thee [Priest Danson] shew us a Verse in Scripture, that speaks such Language, and where one word may be put for another by Metaphors, and so leave People in doubts and Questions.*

Mark Reader, does not here need some curious equivocating and otherways wording the matter to Reconcile these Doctrines & clear themselves of the Guilt of what they condemn in others.

And seeing those high Titles they give their own Books are Figurative (as they say) let them therefore direct the intention next time they print, so as we may know, whether those Titles they have given the Scriptures, are figurative too, viz. *Death Dust, Carnal, Serpents Meats &c.* for I cannot yet find in their Books, where

whether they intend these Titles to be Figurative or Real; for they should not leave people in Doubts and Questions, by putting one word for another, by their own Doctrine; Nay, if we may believe *S. Fisher* they do keep to the plain, simple, honest, ordinary Sense of the words, as they lie open and clear to common Capacities. which it appears, their faith is, that the Scriptures are Really *Carnal, Death, Dust* and *Impurities Admit*. But then pray, what are their Books? what Names can be found out or invented bad enough for their Books, seeing *G. W. Quakers plainness*, p. 71. positively asserts, was NEVER their intentions to bring their Books in Comparison with Scriptures, but prefer the Scriptures before All Books [O Rare and Wise! says *S. F.* p. 145.]

But if on the contrary, they intend the said Titles given to the Scriptures, to be figurative; and if *G. W.* be Sincere in pretending to prefer the Scriptures above their Books, then surely their Books should have had the worse Titles, and the Scriptures the better Title.

Good Reader weigh this point well; for if these Quakers do not really and indeed prefer their Books above the Bible, why can they not call the Scriptures, *The Word of the Lord, or Word of God*, in a figurative sense, as well as call their Books so in a figurative sense?

Therefore I am bold to affirm it, as my real sense;

sense, that those late confessions they have made, in pretending a preference of the Scriptures above their own Books, is gross Equivocation and Hypocrisie, so long as they justify their old Doctrine in the case.

Behold! how these men deserve to be mocked as *S. Fisher* Mocks the Priests, viz. *They sing their Old New Song to the Tune of the Truth turned out of doors*, p. 726. For do but read another short instance also about Christ; *G. F.* in his great *Mystery*, &c. [as in *Heb. 2. 10.*] saith Christ, took on him the Seed of Abraham. And in p. 223. *Arraign. of Popery*, he saith, *the Seed of Abraham is the Saviour of the world.* Thus it seems Christ took the Saviour of the World of the Virgin Mary. But if that was the Saviour that Christ took, what is Christ that took that Saviour? Consider that. However, here he lets us know, that what Christ took of the Virgin, is both the Seed and the Saviour of the World, Both which *W. P.* expressly denies in *Chr. Quaker*, p. 97. where he largely declares, *That 'tis the Light in man that is this Seed, and not what Christ took of the Virgin; And that this Light EVER was in ALL Ages, Sufficient and Saving*, Reas. Ag. Rail. p. 16.

Now chuse Reader, whether to take to this Faith published in the year 1674. by *W. Penn*, or that published a dozen years before by *G. Fox*, or their more new Faith, now published in the Year 1695. in answer to *Dr. Lancaster's* Que-

before cited. Great is their Confusion
throughout their Books, especially about *Christ*
and the *Scriptures*; and G. F. tells in his *Several*
Answers for the Spreading of Truth, p. 17. That
it is not the *Author of Confusion*; but *such hold the*
Truth in Unrighteousness.

And G. W. and his Brethren in their Books
frequently call to Priests and Professors for Signs
Proofs of their Ministry, saying, *Have you*
same POWER and Spirit that gave forth the
Scriptures? see the *Epist. to Divinity of Christ*.
Again, G. W. in his *Enthusiasm above Atheism*,
says, *Timothy and Titus, and others who*
GIFTS in them for the Ministry, were Ap-
proved; but this is no Proof that these Opposers Mi-
nisters are either so gifted or approved. Now,
do not their Opposers say the same, viz. Nei-
ther is it any Proof that the *Quakers Ministers*
either so gifted or approved.

Again, G. W. in answer to R. Baxter, p. 16.
never understood that they that set up these Priests,
called as Peter or Paul, or the Elders who had
POWER to lay on the Hands, that the holy Ghost
on the Party on whom they laid their hands [And
let us see but one *Quaker* thus called].

But now take Notice, that when others de-
mand a Sign or Proof of the *Quakers*, of their
to the Ministry, or to prove themselves to
more the Ministers of Christ than others are,
they turn the t'other face, and tell them,
That

That 'tis a foolish and an Adulterous Generation, seek a Sign. Thus G. W. in *Quakers plainness*, p. 34. Now I say, 'tis true, our Saviour did so upbraid the *Jews*, and might very well, for he had shewed Sign upon Sign, and wrought very many Miracles amongst them, and done many mighty Deeds before them; and yet for them to cry out for more, was indeed foolish. But what is this to the *Quakers*, who produce No such Miracles, No such Signs, No, No more than other Professors? Must all others therefore be a foolish Generation for asking a Sign or Proof of the *Quakers*, and yet the *Quakers* not foolish in demanding the same of others? O consider the conceited Confidence, Arrogance and Pride of these Men! I pray God give them Humility and Charity instead thereof.

But notwithstanding, though the *Jews* were such an Adulterous Generation, and had so many Miracles wrought before them, yet Jesus Christ promised them one Sign more, and that doubtless was the greatest Sign of all. Therefore if these *Quakers* will hold to this Scripture (which they ought to do, seeing they bring it against others) they then ought to give this Adulterous Generation one sign; and that doubtless would be more convincing then all their Books, and what-ever they can say.

Of Infallibility.

William Penn in his *Rebuke to 21 Divines*, p. 22. says, *We are horribly abused in saying, we pretend all our Ministers to be Infallible.*

But whether what W. P. here says be true, read what the same W. P. says in *Judas and the Jews*, p. 43. viz. *Our Ministry is of God, it stands in the Power of the living spiritual Gift of God.* and in *A True account*, &c. p. 18. says, *We have Thousands at our Meetings, and none of us dare speak a word, but as eternally moved of the Lord.*

Now observe, That which is spoke by the eternal Motion of the Lord must needs be infallible, or nothing is infallibly spoke. Therefore not this rather horrible falsity, Deceit and Double dealing in W. P. &c. especially seeing W. largely declares in his *Voice of Wisdom*, p. 33. *That they that want Infallibility are not true Ministers.*

Besides, G. F. says, *Their preaching is from Concoction, that is not spoken from the Mouth of the Lord — All you that speak, and not from the Mouth of the Lord are false Prophets; see his Ans. to the West. Per. p. 25. and Sauls Errand, c. p. 7. and in Truths defense, p. 107. and News from the North, P. 1. and other Books, they declare that themselves write and speak, To be from the*

K

Mouth

of the Lord. And also in *Gr. Myst.* p. 267. says, *The Quakers are the only Ministers of Christ.* And *E. Burroughs* says, p. 318. 462. *All that ever own God and Salvation, shall own us — We are of one Mind and one Soul.*

But though I have sufficiently shewed they are not of one mind and Soul, yet here follows after more of their Temporizing Clashes, which they write suiting the Times and their own Interest, viz.

Of Temporizing.

1. *G. Fox* to the Parliament of the Common Weal, &c. p. 8. 1659. says, *Let All those Abby Lands that are given to the Priests, be given to the poor of the Nation.*

But facing about in 1686. *W. P.* in Preface to *Persuasive to Moderation*, says, *Far be it from me to Solicite any thing in Diminution of the just Rights of the Church of England; let her rest protected where she is.*

E. Burroughs, p. 105. says, *You are in the Witchcraft who receive Commands from without, from the Letter.*

But to go round again, in 1675. p. 36. *Englands Interest*, *W. P.* says, *we say Holy writ is the declared Fundamental Law of Heaven.*

Note, how *W. P.* confounds himself or deceives his Readers, or both, for in his *Rejoinder* (as

fore said) he takes up several pages to prove Scripture Corrupt and uncertain, so much so that he terms it *J. Faldo's Uncertain* of God, p. 39. and yet here calls it, *The* *Declared Fundamental Law of Heaven.*

E. Burroughs in An Epistle, 1661. Keep to the Lords, and to the measure of himself, he manifest in your own hearts; for unto *THAT* were directed to, in the beginning, and in it is safety and preservation to the end.

But afterwards, *W. P.* controuls this plea of *B.* in his Breif Exam. p. 11. saying, *The* *Army* is at work to scatter the minds of Friends, by a loose plea, viz. *What hast thou to do with me?* Give me to my freedom, and to the Grace of God in self, &c.

W. Smit's Primmer, p. 46. Give Honour to whom honour is due; But to a proud, heady, minded man, there is no honour due, though he be great in the World, and in place to Rule.

But *G. F.* in a time of need, could say, I honour *ALL* men, much more the King; see *G. F's* *Revel.* &c. p. 8. And *G. F.* in his Papers to the *Presbyterians*, p. 2. says, *All Kings* have sprung in the Night, since the days of the Apostles, among *Anti-christs.*

Note the harmony, Notwithstanding their differing, They are of one Mind and Soul.

E. Burroughs Advice to the Parliament, 1649. says, *It was thorough Ignorance that the People* *subjected*

subjected to hereditary Government, or to the Government standing in a single Person successively—and our Nation hath been under the Bonds of Slavery in this respect.

But let us hear what contrary Doctrine G. W. preached, when Times were turned, 1664. I could take any Oath at all (says he) I could take that Oath (viz. the Oath of Allegiance, which that Oath binds to the King, his heirs and Successors) see his Tryal, &c. Behold! what good can be expected from that People, whose Leaders are such Temporizers! But Note, this last passage of E. Burroughs is left out of his Works, Printed 1672.

6. *Quakers Vindication*, p. 3. by G. W. and 24 more, 1693. given to the Parliament, where they accuse F. Bugg of justifying Cromwells Usurpation, which they say was testified against by E. B. and others.

But pray hear how E. Burroughs testified against Cromwells Usurpation, p. 552. The Lord gave thee [Oliver Cromwel] the Necks of Princes to tread upon, their Dominions to inherit. And to the Kings party, he said, To All you called Delinquents, Cavileers, Thus saith the Lord, my Controversie is against you, even my hand of Judgment is upon you already, and you are become cursed in all your Hatchings—and you and your Kings and Lordly Power, shall be enslaved by the Devil, in the Pit of Darkness in everlasting Bondage, where he shall reign

over your Lord and King for evermore, &c. Given
under my hand, and sealed by the Spirit of God,
every where E. Burroughs.

Note, this Passage was taken out of E. B.'s
Trumpet of the Lord p. 9. but left out of his Works
in the reprint. Surely they did not believe E. B.
was so moved, nor that his Message was sealed
by the Eternal God, else why did they leave out
this Notable Prophecie? Thus not only their
temporizing is seen, but also the deceit and
falsity of G. W. and his 24 Brethren, for pre-
tending, yea, declaring to the Parliament, that
E. B. Testified against the Usurpers, when
indeed it was the Kings party that he Testified
against, and justified Cromwells Rule. But as I
have before noted, that they have mended,
pieced and painted G. F.'s Journal, so it appears
[in this respect] they have done the same by
E. Burroughs Works, and others. Now because
G. W. and his 24 Brethren speak of others, as
well as E. B. that reprehended O. Cromwells Usur-
pation, let us hear what G. Fox says in the
case.

7. Counsel and Advice, &c. p. 37. Let thy
Souldiers go forth with a free willing heart, that
thou (Oliver Cromwell) may rock Nations as a
Cradle.

And in his Papers to the Presbyterians, p. 9. he
wrote against the King, calling those Traytors
against Christ, who desire an earthly King.

And, in his Papers to the Parliament, 1659. about Tythes, he bids them *sell all the late Kings Parks and his Rents, and give to the Impro- priators.*

But as soon as the King came in, viz. June the 5. 1660 they faced about again, and published a Declaration, signed by G. F. and 12 more, where in p 4. they say, *They Love, own and honour the King, &c.*—I could cite more but let these suffice at this Time.

Concerning Papists.

A Caveat again Popery, p 37. Eng. Interest, &c. p. 4. both by W. P. The Papal Interest is a Combination against good Sense, Reason and Conscience. Whether in case they could not be conformed to, they would allow a Toleration were they powerful? Whether in case they should say, Yes, we ought to believe them, since it is one of their most sacred Maxims, Not to keep faith with Hereticks, &c.

But to go round again, Read p. 6. of *The Pennsylvania Defence of the D. of Buckingham's Book*, And p. 22 of *A Reply, &c.* by G. C. (i. e. *Gulielmus Calamus Anglicus, William Penn*) published after *K James* came to the Crown, viz. *I must tell him (i. e. the Church of England man) I cannot admire his Wisdom, Manners or Justice in his Reflections upon the Roman Catho- licks, after the Assurance of so great an ONE has*
given

659. given him and his Freinds, of their Security and
 Kings Protection — One thing I must say, Roman Ca-
 impro- tholicks have been Loyal in England & Holland,
 June &c. See more in the aforesaid Books to the
 pub- same purpose.

d 12 Now let us hear what some Quakers say in two
 own Addreses they made to K James, one in April,
 more 1687. viz. *We Pray God to bless the King and his
 Royal Family, &c.* The other Address, in June,
 1687. viz. *We cannot but with gratefull hearts
 both admire and acknowledge the Providence of God,
 that made the Kings Retireing (into Scotland)
 give a happy Turn to his Affairs, to the defeating
 and disappointing the Designs of his Enemys — We
 do justly conceive our selves obliged to praise God for
 his goodness in carrying him Thorough and over
 ALL his Troubles.*

rest, Note; as affectionate as they were to K. James,
 is a they could not by their Prayers help him in those
 sci- Troubles that followed, nor did they by their
 d to, Spirit of Discerning tell him of it before hand
 nk? (no more then other Professors) But rather
 r to that he was Secure, and got thorough ALL his
 cred Troubles. But it appeared they were grossly
 The deceived therein.

ams What shall I say to my old Freinds, but as
 .C. one latel said, viz. *Let not at Instruments,
 nnz neither look so much at them, as at the Righteous
 wn, Hand that is turned against you. Those who once*
 and
 or
 ho-
 hat
 ven

knew the way of the Lord, and afterwards gave way to a Spirit of deceit, Hypocrisie, Temporising and Formality, such must be laid open, and are more to^b Testified against, than the very Heathen or open Profane.

Thus Reader this Book helps thee to fight of many of their Sayings and Unsayings, backward and forward, Contradictions, Confusions and Rounds, yea, Round and Round again, Condemning, Confuting and Confounding themselves, and one another, especially George Whitehead, George Fox and Will. Penn, chief leading Men among the *Quakers*, as may be seen throughout this Book. Yet notwithstanding all this, I know my old Friends so well, that I expect and doubt not, but that they will have that stupendious Confidence, as to deny all this, (or at least not confess it) and say, 'Tis false, and horrid Slanders, &c. Though we read it, though we see it with our Eyes, and though we hear it with our Ears, yet our Senses must all be deceived, and as in *Quakers Challenge*, p. 3. The Quakers only are in the Truth, and NONE but They. What else may I say! God in his Infinite Mercy open the Eyes of all sincere hearted (though not so discerning, yet) well meaning Christians, and deliver them from such strange Delusion, as he has in a good measure done for me, blessed be his Name forever.

Post

*Postscript, by way of Question,
To the Leaders of my Old Friends*

BECAUSE W. P. in his *Rejoinder*, p. 312. declares, That he and his Brethren make it their business to **CONTEND** thorough all Difficulties to promote this glorious Dispensation of Light in the World. Therefore if you will abide by this, and not decline this Testimony too, but that you make a Reply to this foregoing Treatise, pray let Lyes, || *Equivocations, Reviling and Sophestical Wrangling* be no longer your Refuge in the case, so much used by your Brother *Ellwood* against G. K. till several of his own Brethren were ashamed of it. And if you expect God shall prosper you, let that be condemned that is condemnable by his Truth, and no longer justify all by the lump, as you have done formerly. And along with the rest, I desire you give a plain honest Answer also to this Question, viz.

|| *Wherewith S. Jennings state of the Case is stored, see G. K.'s Answer.*

Why this following Doctrine, so frequently preached formerly by antient Friends, is now let fall, and not preached by any of you, viz.

I the Light will overturn Nations, Kingdoms and gathered Churches, that will not own me the Light in them. I will make you know, that I the Light am the true Eternal God, p. 11. Light and Life, &c. Again, News out of the North, p. 15. I am the same Door that ever was (says G. F.) the same Christ, to day, yesterday, and forever, the Light is the Eye that sees it. Again, Quest. to Professors, p. 27. Doth not the Name [Christ] belong to the whole Body, and to every Member of the Body, as well as to the Head. Again, News from the North, says, I speak, the same Seed, which is Christ (says G. F.) and if the Seed speak, which is Christ, he hath no other Name. Again, Saul's Errand to Damascus, p. 7, 8. If Christ be in you, must he not say, I am the Way, the Truth, and the Life? — And he that hath the same Spirit that raised Jesus from the dead, is Equal with God, viz. the holy Ghost, see great Mystery, p. 66, 127. To be short, I omit much more such Doctrine from divers others.

Now I say, seeing you have hitherto justified this as Gospel, and Christian Doctrine in those who publish it, why do you not continue to preach it, as they did, seeing also 'tis the Faith or Belief of all you Preachers in general, That when you preach or pray, 'tis not you, but Christ in you that prays. I prove this to be your Belief by these two Reasons,

First, You do never in your Meetings pray
for

for Pardon or Forgiveness of Sin (Not that I have heard in Twenty years due attendance) for seeing 'tis Christ in you that prays, there is no need of it, he being without sin.

Secondly, You do not pray to Christ, because it being Christ in you that prays, it is absurd for Christ to pray to himself.

But I'll take leave to tell you, (*and prove it too, if need be*) That you are of a different Faith in these two things from the Apostles, Saints and Martyrs, yea, your Faith or Principle herein is contrary to all the primitive *Christians* in general; for the Scriptures, Church History and Book of Martyrs shew, that their Religion led them to pray publickly for Pardon for their Sins, and some even at the point of Death; and also both Apostles and other Christians frequently prayed to Jesus Christ, as well as to God the Father.

Indeed your Presumption in this Anti-christian Principle is to be lamented, for when some of your Fellow Ministers have been guilty of *Whoredoms, Adulteries, &c.* though not then openly known, yet these men, thus secretly guilty, cannot stoop, no more than you, to pray for Pardon for their Sins, but still keep to their common Form in Prayer; and this is a Truth known to more than your selves. Now I ask you, Whether do you Believe 'tis Christ that prays in these men too, as well as in you, who may not so be guilty?

guilty? Pray answer in Truth and Sincerity to this and the rest of the particulars, or otherways silent; but I have cause to believe you will do neither, but rather, as G. W. has of late years done, in answering Books, as I have seen, where he has not taken notice of scarce a twentieth part of a Book, but only send out something, and call it an Answer, to Please your People, and that they may have something to say, when people cry, where is the Answer to such or such a Book?

Now I sincerely profess, that I have done nothing herein but with an honest design, not having wilfully or knowingly wronged either Books or Authors, in any one passage; Therefore I propose this to you Preachers, who publicly accuse us (that have lately printed) calling us, *Apostates, Lyars*, and that we have both abused you and your Friends Books (in falsly citing Passages out of the same, and wronging their sense, and the like) to come forth to prove these Charges in the face of the world, and if it be found that we have indeed therein wronged you (Errors of the Press and other casual Mistakes excepted, which are incident to all) you shall (in justice and equity) have publick Satisfaction. Come *S. Jennings*, Come *John Simcock*, Come *John Rodman*, *Juda. Allen*, *W. Gabiras*, and all other our Accusers, appoint a publick Meeting at
Philadelphia

Philadelphia at a Months warning, by a few Lines under your hands, put at some Publick places at *Burlington* and *Philadelphia*, and giving me also under your hand, that you intend no other and I promise in the behalf of my self and Friends, to meet you, if God permit, provided it be in some publick place where all may hear how you prove your Charges; Come forth I say fairly to prove your Charges, and no longer li backbiting, belying and abusing of us in your own Meeting-houses, as you do, where you will give none leave to answer you.

But I must tell you plainly, I know you so well that I expect no such fair dealing at your hands.

Therefore I'll give the world a Sign, by which they may know that you do not only abuse, bely and Charge us falsely in this case, But also, that your own Consciences tells you that you are guilty of so doing. The Sign is this; If you know and are conscious to your selves that you have and do so bely us, &c. then you'll not come forth, according to this Proposition; But if you find you can get the least advantage of us, by out-witting or otherways wording the matter (tho' with never so much falsity) Then you'll come forth, and be glad I give you this opportunity. And by this SIGN shall you be Proved. Thus my Conscience bears witness, that I am clear of the guilt of your charge, Therefore (as says W. P.) with Religious boldness,
 I subscribe your Friend,
 Daniel Leeds.

A COPY of
A LETTER

Sent to the Author by a Person of Note, whose
- Name is left out, because printed without
his Knowledge.

Esteemed Friend D.L.

I Have perused thy Book, entituled,
*News of a Trumpet sounding in the
Wilderness, &c.* in which thou hast
discovered and laid open the Mystery of
Iniquity more clearly than I have seen
done by any other. And for thy labour
and pains therein, I pray God of his
Bounty to reward thee, and also protect
thee from the cruel Effects of the Envy of
those People therein concerned, who be-
ing Potent round about thee, thou canst
expect no other Protection, Though per-
haps the thoughts of the suddain stop that
the *Philadelphia Quakers* met with, when
they were so hot at persecuting G. K. and
his

his Friends, may in some degree check them, and hinder them from doing what otherwise they would. Since I was with thee at *Burlington* in 1672. I have thought, God Almighty was then fitting thee for some purpose, because of the suddain and Miraculous Recovery, in great part, of thy Speech, from that extream Impediment of Stammering, which thou had when I was with thee two years before; and I remember I heard thee then say, thou hadst it from a Child: I call it Miraculous, because I have known many to have such Impediments, but never before did I know any to lose it, and Recover their Speech again.

The currant of great part of thy Book excellently confirms my Observation of the *Quakers*, viz. That their Religion really consists in a cross Method to all other Societies of *Christians* that ever were in being; For such things as are indeed Fundamentals of the *Christian Religion*, they account Nicities, Circumstantials & Smaller matters, and care not how confusedly they preach them. But what are really Circumstantials

circumstantial or smaller matters, as Tythe, Mint, &c. (and not of necessity for Christians practice) they make the Fundamentals of their Religion. And yet, as thou hast noted, they are Hypocritical in the practice of most of those things too, as might also be instanced in divers other things; I will name two.

First, They make it matter of conscience not to sing *David's* Psalms, and yet they use another way of singing in their Meetings, and make a great noise with it too, especially when any fluent or thundering Preacher comes amongst them; yea, many of them have written in Verse or Rhymes, which is to be sung; and as I remember *W. Bailly* and *J. Coal* call some Rhymes that they have written by the Name of *Songs*, so that it seems People may sing the *Quakers* Writings, but not *David's*, by their allowance.

2dly, They pretend Conscience not to Honour or Respect their Superiours, by putting off the Hat, but they will bow the Body, and pray what's the difference? I take bowing the Body to be a greater Respect

Respect than doffing the Hat. But though they cannot doff the Hat to others, yet those *Quakers* who are wealthy that live in great Towns and Cities in *England*, love Hat Honour so well, that they cause their Apprentices to doff their Hats and stand bear headed before them; this their Conscience will allow.

Again, as to *Fighting*, thou has well noted their Hypocrisie and wheeling and turning about both in their Writings, and also in their Actions about *Delaware River*. But I wonder how thou came to neglect that notable Instance of my old Friend and Acquaintance *Walter Clark*, an antient Preacher, now Governour of *Rhode-Island*, who has given several Commissions to Masters of Vessels and Privateers to fight the *French*, &c. to defend which and his Commissionating the Officers of the Train-bands under his Government, (and sometimes heading the said Train-bands himself on his lofty prancing Horse, and Souldier-like, caused the Inhabitants to sign the Association on the head of the Drum) brings this Scripture for his Defence,

L

fence,

(146)
fence, Ephes. 6. 12. *We wrestle not against
Flesh and Blood, but against Principalities,
against Powers, against the Worldly Gover-
nours, &c.*

Thus by little and little, Inch by Inch
they come round, and can do that which
at another time is against their tender
Consciencs; yet I question whether ever
they'll be able to wrestle down the world-
ly Governours with only little Guns, till
they get great ones; as some of them do
already maintain in Ships, notwithstanding
their Father G. Fox his Papers to the
contrary. But do they think the world
does not see their Hypocrisie in this and
many other things? Yea sure, and laughs
at them too.

My Friend, I perceive thee not willing
to enlarge, else I could have assisted thee
with many things out of Books, which I
suppose never came to thy sight, and
especially out of the Books of G. Fox,
who was the first setter up of their Reli-
gion, as W. P. declares in his Preface to
G. F.'s Journal; But methinks the world
cannot

cannot but see *W. P.* turned *Painter* in that Preface; for he there declares the outward Vocation of *G. F.* to be a Shepherd, and yet 'tis well known he was a Shoe-maker; But 'tis observable, that in *Luke. 2.* we find, that the Shepherds were the first that preached Christ, the worlds Saviour; so *G. F.* was the first that preached the *Quakers* Christ, therefore 'tis convenient he be recorded a Shepherd too, though in truth he was a Shoe-maker.—

But in all *W. P.*'s Preface, nor any where in the Journal could find, that One Remarkable Passage of *G. F.*'s having the Midwife so long attending on his Wife, expecting her delivery of some Child of Wonder (she being near 59 years of Age) but at last brought forth no Child, and the Midwife dismiss'd. No, they thought it not convenient to insert this, though so eminent a Passage; for it would be enough to give the lye to his pretended Spirit of Discerning.

But as for *G. Fox* Books, I dare engage, the *Quakers* will never print a Collection of them; for there such a mess of Confu-

tion as the World never saw the like, nor can all their art of Mending, Patching and Pa nting ever hide it.

I wish thou hadst enlarged upon the *Quakers* exalting their own Sufferings above the Sufferings of Christ, and his *Ancestes*, and Martyrs, viz on that " Doctrine that says, *The Sufferings of the " People of God called Quakers*) in this " Age, is greater sufferings, and more Unjust then in the days of Christ, or of the Apostles, or in any time since: Queen Marys days brought not forth a Suffering more Cruel— It has " was done to Christ, or the Apostles was chiefly done by a Law, and in great part " by the due Execution of a Law; see E. Burroughs Works, p. 273.

And though this was Reprinted by the *Quakers* in 1672. and also lately justified by the 24 *London Quakers*, yet I affirm it to be a grand vain-glorious Error and wicked Lye. For the Sufferings of all the Saints are not to be compared with the Sufferings of the ever blessed *Jesus*. And yet the *Quakers* Sufferings were neither so Great, so Cruel, nor so Unjust, as were the

the Sufferings of the *Apostles* or *Martyrs*; for not one *Quaker* had then been put to death, viz. in 1657. when that Doctrine was first published. And let the *Quakers* shew by what Law the *Apostles* and *Martyrs* Suffered so many various sorts of Cruel Deaths, by those Bloody Tyrants and how the Law was duly executed on them, or forever be ashamed of this vain Boast, which has no parrellel among *Protestants*. Besides, they come in as Advocates, and plead for all those *Tyrants*, *persecuting Papists*, and *Cruel Irish*, that Murdered so many Thousands for Christ's sake, saying but about six Lines off, and herein it "appears the Sufferings to be more Unjust, because what the Persecutors of Old did they did by a Law, and by the due Execution of a Law, &c.

But seeing these People have the Impudence to impose such things on the World, in their Doctrine, 'tis no wonder that their Books of Controversie are so stult with gross Lyes, grand Forgeries, wicked Perversions, false Insinuations, and shameful Calumnies, as are the late Books
of

of *S. Jennings*, *T. Ellwood*, *The Peningtons*,
G. Whitehead, *C. Pusey* and others I
 suppose thou hast seen the Answers to
 them by *G. K.* &c wherein these things
 are made appear. But I must take leave.
 Only this;

I cannot but smile to see how like men
 driven to their last shifts, they thrust in
 the *Revolution of Souls* into the present
 Controversie, though it be no part of the
 Controversie; No, they can scarce write
 a Book, but in that must go at one end
 or other on't; and this they do, thinking
 to fright ignorant People from having
 any converse with *G. K.* or as *S. Fisher*
 tells the Priests, *it may serve to frighten*
poor Fools; though they have made it a
 worn Threed bare story, by so oft print-
 ing it in their Books.

But I am considering where they will
 now shelter themselves; for they have
 all along hitherto been battering at *G. K.*
 for his Contradictions and Inconsistencies
 between his former and late Books; and
 though they have done in this just as
S. Fisher says of those lewd Women
 who,

who being most *Where*, call *Where* first;
yet now G. K. has cut down this Tree,
under which they have all along sheltered
themselves; for he has now not only
acknowledged, but also Corrected his
own Errors in Print. Now what re-
mains is for them to do the like, or
else the very World will soon discern
them as dry as the Fig-Tree which our
Saviour cursed.

Forewell. divorces, and
plead for all those *persecuting*
of and *Christ* that Murdered
many Thousands for Christ's sake, say-
~~ing that it was for the sake of the~~
appear the *Sufferings* to be more *Unjust*,
because what the *Persecutors* of Old did they
did by *L*, *N*, *S*. Execution of
a *Law* &c.

But being these People have the Im-
pudence to impose such things on the
World, in their *Books*, no wonder
that their Books of Controversie are so
full with gross Lyes, grand Forgeries,
and *Reverberations*, false Informations, and
Calumnies, as are the late Books